THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

HEAVENLY REST.

There remaineth, therefore, a rest to the people of God.
Hebrews iv. 9.

Oh bless'd assurance! there remains a rest
In the bright mansions whither Christ hath gone,
Holier and sweeter than to care-worn breast
Is earthly kindness, or fond friendship's tone.

Rest from the pain, the agony, the strife,
Which pale the cheek, and dim the once bright eye,
Even in the spring-time, and the morn of life,
Ere Hope's last rainbow tint hath left the sky.

Rest for the anguished and the aching heart,
Rest for the languid frame and throbbing brow,
Rest from that sorrow in which all have part,
Since man did first to sin's dominion bow.

Rest from the conflicts of the inmost soul,
Striving 'gainst passions struggling into birth,
As they would scorn a mortal's weak control,
While yet that mortal lingered here on earth.

Oh, sweet is rest! when weary mariners gain
The wished-for haven, when the shattered bark
Like drooping sea-bird, worn with storm and rain,
Clings to the port, like dove unto the ark.

Oh, sweet is rest! when toil-spent wanderer sees
The home where first he knew a mother's care,
The trellissed porch, the church amid the trees,
Where, by a sister's side, he knelt in prayer.

And sweet, when on some dear and faithful breast
The mourning spirit finds its place of love,
Oh, all are sweet!—but where on earth the rest
Can faintly shadow forth the peace above?

Heaven's music ringing in enraptured ears—
Heaven's glories seen—aside Time's shadow's cast—
Rest, holy rest—not for a few short years—
But, through eternal ages it will last!

Pray we that He, who in his love hath said,
That many mansions in his Father's home,
Are waiting those, who by his Spirit led,
Strengthened, supported, shall the world o'ercome;

Pray we, that He would take us to his rest,
Where we no more shall feel the chastening rod,
But dwell for ever, in his presence blest,
Where rest remaineth for the sons of God. J. C.

From the Barbadian.

STATE OF THE CHURCH IN BRITISH GUIANA.

On the 6th June the Right Reverend the Lord Bishop of the Diocese held a public confirmation in the parish church of St. Peter Leguan, in the county of Essequebo, in the province of British Guiana, when sixty-eight males and one hundred and forty females were confirmed. On the 9th of the same month his Lordship held a public confirmation in Trinity Church in the said county of Essequebo, in the said province, when fifty-one males and one hundred and sixty eight females were confirmed. On the 10th of the same month his Lordship licensed Charles Augustus John Sims, as Catechist on the Zealandia and Belle Plain estates, in the said county of Essequebo. On the 11th of the same month his Lordship held a public confirmation in the Chapel School at Hackney, in the district of Pomeroon, in the said province, when nine males and eleven females were confirmed. On the 12th of the same month his Lordship held a public confirmation in the Chapel School at Pompiaco, in the said district of Pomeroon, in the said province, when two females were confirmed. On the 13th of the same month his Lordship consecrated a Chapel School, called St. Barnabas, in the Parish of Trinity, in the county of Essequebo, in the said province, erected on land given by William Brummel, Esq.; and at the same time his Lordship consecrated the burial ground thereto belonging. On the 14th of the same month his Lordship consecrated a Chapel School, called St. Saviours, in the said Parish of Holy Trinity, in the said county of Essequebo, in the said province, erected on land given by Thomas Bell, Esq., and at the same time his Lordship consecrated the burial ground thereto belonging; and on the same day his Lordship consecrated a Chapel School, called St. Peter, in the Parish of St. John, in the said county of Essequebo, in the said province, erected on land given by the representative of the proprietors of Plantation Golden Fleece, in the said Parish; and at the same time his Lordship consecrated the burial ground thereto belonging; and on the same day his Lordship held a public confirmation in the parish church of St. John, in the said county of Essequebo, in the said province, when forty-five males and forty-three females were confirmed. On the 15th of the same month his Lordship consecrated a Chapel School called St. Paul's, in the said Parish of St. John, in the said county of Essequebo, in the said province, erected on land given by William Postlethwaite, Esq.; and at the same time his Lordship consecrated the burial ground thereto belonging. On the 19th of the same month, after visiting the Indian mission at Bartica Point, on the river Essequebo, his Lordship held a public confirmation in the Good Hope Chapel, in the Parish of St. Luke, in the county of Essequebo, in the said province, when four males and twelve females from the Parish of St. Peter Leguan, were confirmed; and on the 20th, thirty-three males and forty-four females were also confirmed in the same Chapel. On the 22d of the same month his Lordship held a public confirmation in the parish church of St. Matthew, in the county of Demarary, in the said province, when seven males and thirteen females were confirmed. On the 26th of the same month his Lordship held a public confirmation in the parish church of St. Paul, in the county of Demarary, in the said province, when one hundred and thirty-seven males and two hundred and thirty females were confirmed. On the 28th of the same month, his Lordship consecrated a Chapel School called St. Albans, in the Parish of St. Michael, in the county of Berbice, in the said province, erected on land conveyed to his Lordship and his successors for ecclesiastical purposes, and at the same time consecrated the burial ground thereto belonging. His Lordship also on the same day consecrated the parish church of St. Michael in the said county of Berbice, in the said province, erected on land purchased as Church property, and at the same time his Lordship consecrated the burial ground thereto belonging, and on the same day his Lordship held a public confirmation in the said parish church of St. Michael, when forty-six males and fifty-seven females were confirmed. On the 30th of the same month his Lordship consecrated the parish church of All Saints Parish, in the county of Berbice, in the said province, erected on land purchased and conveyed to his Lordship and his successors, and at the same time his Lordship consecrated the burial ground thereto belonging, and on the same day his Lordship held a public confirmation in the said church of All Saints, when ten males and thirty-eight females were confirmed, as well as six males and fourteen females from the Chapel School in Saint's Clements in the Parish of St. Catherine, in the county of Berbice, in the said province. On the 1st July his Lordship consecrated the parish church of St. Patrick, in the said county of Berbice, in the said province, erected on land conveyed to his Lordship and his successors, and at the same time his Lordship consecrated the burial ground thereto belonging, and on the same day his Lordship held a public confirmation in the said parish church of St. Patrick, when forty-three males and sixty females were confirmed. On the 3d of the same month his Lordship consecrated the Chapel School of St. Mary, in the Parish of St. Saviour, in the county of Berbice, in the said province, erected on land conveyed to his Lordship and his successors, and at the same time his Lordship consecrated the burial ground thereto belonging. On the 14th of the same month, his Lordship having returned from visiting the Indians on the Courantyne river, consecrated the parish church of St. Swithin, in the county of Demerary, in the said province, erected on land granted under the minutes of the proceeding of the Honorable Court of Policy. On the 17th of the same month, his Lordship licensed the Rev. John Holloway Duke, Rector of the Parish of the Holy Trinity, as Rural Dean of the county of Essequibo, in the said province. On the same day, the Rev. John Nibbs Garland, S.C.C., resigned the Rectory and Parish Church of St. Michael, in the county of Berbice, in the said province, and on the same day his Lordship instituted the said John Nibbs Garland to the Rectory and Living of Saint Swithin, in the county of Demerary, in the said province, vacant by the death of the Rev. William Wickham Harman, the late Rector thereof; and the Rev. William Augustus Beckles, S.C.C., to the Rectory and Living of St. Michael, in the county of Berbice, in the said province, vacant by the resignation of the said John Nibbs Garland, on the presentation of his Excellency the Governor of British Guiana. On the 18th of the same month, his Lordship held a Visitation of the Clergy of British Guiana, and also a public confirmation in the Metropolitan church of St. George, in the county of Demerary, in the said province, when sixty-seven males and two hundred and one females were confirmed. On the 21st of the same month, his Lordship held a public confirmation in the parish church of St. Swithin, in the county of Demerary, in the said province, when seventeen males and forty-seven females were confirmed. On the 22d of the same month, his Lordship consecrated the Chapel School of St. Augustine, in the Parish of St. Paul, in the county of Demerary, in the said province, erected on land given by John Gardiner Austin, Esq., and at the same time his Lordship consecrated the burial ground thereto belonging. On the same day, his Lordship held a public confirmation in the private chapel on Enmore estate, in the Parish of St. Paul, in the county of Demerary, when seventy-nine males and one hundred and twenty-eight females were confirmed. And on the same day his Lordship licensed John Fisher as Catechist and Schoolmaster in the Parish of All Saints, in the county of Berbice, in the said province. On the 23d of the same month his Lordship consecrated the Chapel School of St. Thomas, in the Parish of St. Swithins, in the county of Demerary, in the said province, erected on land given by James Douglas, Esq.; and at the same time his Lordship consecrated the burial ground thereto belonging: and on the same day his Lordship licensed Henry Hunter as Catechist in the Parish of St. Peter, Leguan, in the county of Essequebo, in the said province. On the 25th of the same month his Lordship consecrated the Chapel School called St. James the Less, in the Parish of St. George, in the county of Demerary, in the said province, erected on land given by the late N. M. Manget, Esq.; and at the same time his Lordship consecrated the burial ground thereto belonging. On the 27th of the same month his Lordship consecrated the chapel called St. Stephen's, in the Parish of St. Luke, in the county of Essequebo, in the said province, given by Sir Edward and Lady Cust, together with a portion of land around it for ecclesiastical purposes; and at the same time his Lordship consecrated the burial ground thereto belonging; and on the same day his Lordship licensed James Rea as Catechist and Schoolmaster in the Parish of St. Matthew, in the county of Demerary, in the said province. On the 29th of the same month his Lordship held a confirmation in the Metropolitan church of St. George, in the county of Demerary, in the said province, when one male and one female were confirmed; and on the same day licensed Robert Brandon as Catechist and Schoolmaster in the county of Essequebo, in the said province. On the 8th instant his Lordship, having returned to Barbados, granted a license of Non-Residence to the Rev. William Garnett, Rector of the Parish of St. Michael, in the Island of Barbados, and licensed the Rev. John Nurse, B.A. as Curate of the said Parish of St. Michael, during his absence.

EXTRACTS FROM A CHARGE DELIVERED BY THE LORD BISHOP TO THE CLERGY OF THE ENGLISH CHURCH IN BRITISH GUIANA, ON THE 18TH JULY.

"My Reverend Brethren, I have no apprehension under God for the issue of the ordeal, through which the Church of England may have to pass in this or any other quarter of the world, if we be only united amongst ourselves, and true to the Church within which we have pledged ourselves conformably to minister; and if our Brethren of the Laity, assured by our example, and acquainting themselves more and more with the distinguishing principles of the English Church, would show themselves, under every emergency, ready to co-operate with their ministers, heartily, fearlessly, and liberally, as to the Lord. Infidelity has no argument, which is proof against a Scriptural Church; and amid the multifarious opinions on religious matters, which so unhappily divide this colony, and enter even into its political constitution, let us aim, in all humility of heart, yet in much earnestness of supplication, to exhibit in our conduct that ministerial test, which our Lord himself has proposed for the trial of the approved pastor, '*By their fruits ye shall know them.*'

"During the last two months I have had the advantage of passing through the length of this extensive colony, and visiting the clergy of the English Church in the respective scenes of their labors. With only one exception,—no longer the object of earthly admonition,—my progress has been every where cheered with one continued scene of unmixed gratification. Every where I have witnessed exertions unwearied and judicious; and every where I have observed a marked improvement in the temporal and spiritual condition of the people severally committed to your charge. During my visitation, and amid those kind and respectful courtesies which I have so generally received from the laity, I have met with many an old and early resident, and have heard from his mouth the painful state of spiritual destitution under which this colony, when it first passed into British hands, was every where laboring. In the year 1796, when it was first taken by our troops, and in the year 1803, when it again surrendered, there was only one church—on Fort Island—with two ministers of religion; the chaplain of the British forces, and the minister of the Dutch Reformed Church, throughout the colony. In 1802, a family having occasion to visit England, were under the necessity of taking their children with them *unbaptized*, from the want of a pastor to administer the very initiatory sacrament of our religion.*

"St. George's Church was not opened for the performance of divine service until 1810,† nor the colony churches in George-Town and New Amsterdam until 1819 and 1820; nor the Church of the Holy Trinity till 1825; the United Colony of Demerary and Essequebo was not divided into parishes till 1824; nor at the commencement even of that year were there more than three clergymen for the religious necessities of a country which, including Berbice, extended, in length alone, over a space of more than 250 miles. Public schools, with the exception of the Saffon Institution, there were none; and it is not too much to say of the mass of the population, that it was in an heathen and uncivilized state. There are few instances in colonial history, if we except the more modern colonies of Van Dieman's Land, and portions of Australasia, in which in so short a time, and under such peculiar difficulties, a country has made so rapid an ecclesiastical advancement. At the present moment, within the space only of fifteen years, the number of churches, including those appropriated to the use of the Kirk of Scotland, and erected principally at the expense of the colony, has increased to fourteen; the number of chapels is three; a temporary building used as such at Bartica Point; a private chapel on Enmore estate, and a proprietary chapel erected on the parade ground in George-Town, in which a duly-authorized minister of our Church officiates. The number of Chapel Schools situated in populous neighborhoods, remote from the parish churches, and built by private subscription, aided by grants from the mother country out of the Mixed Fund, and in connection with the Church of England, is sixteen: the far greater portion of which has been erected within the last three years."

The Bishop goes on to state particulars of the situations of the Churches and Chapels, and School Houses, and then remarks:

"A gratifying statement, if we contrast the present ecclesiastical condition of the colony with its position at the beginning only of the present century! And if we take yet further into our consideration the provision making with more or less efficiency, as far as I could gather in passing, for the instruction of a considerable portion of the people, by the missionaries of the Wesleyan and London Missionary Societies, there is, indeed, much to gladden the heart of the Christian philanthropist, (even whilst we cannot but deeply regret that these latter should be working apart from us, and thus perpetuating the evil of dissent,) and much to raise our thoughts in thankfulness to God. A great and civilizing influence is very extensively at work throughout the colony; and the clergy of the Church of England—I gladly bear testimony to their faithful activity from what I have myself witnessed—are not among the least efficient agents in it; and they are responsible agents; ever on the spot; ready for every call; servants alike, for Christ's sake, to the rich and to the poor; ministering unceasingly to the spiritual necessities of all ranks and conditions of men. Amidst that eager pursuit of wealth, which must prove so great a trial to the Christian colonist, and under the precarious culture of a tropical soil, which must often be the occasion to him of much anxiety, it is surely no unworthy or unprofitable application of the colonial revenue, to secure by a liberal maintenance, the services of a body of men thus devoted to their work, and whose work is none other than the moral and intellectual improvement of the people through the sanctifying and ennobling influence of the Christian faith. If—and I feel assured that the freedom with which I speak will not be mistaken—if through any misplaced economy, the salaries of the clergy be reduced below the level of that personal respectability, which they should on every account maintain in the community; or, if any uncertainty be allowed to hang over their stated emoluments, it will be impossible to obtain men of character and trust, either from the mother-land, or from any other quarter, to meet the increasing demand. Individuals of worth can hardly be expected to leave their healthier homes for a climate, trying, to say the least, to the constitution, with the prospect of pecuniary embarrassment on their arrival.‡

"It would be hard to estimate at its full price, the acquisition to the community of a zealous and able clergyman, mild, discreet, and energetic. The late experienced governor of this colony publicly affirmed, not long before his lamentable decease, that its best police were the clergy and their catechists. I do entreat the influential members of this community to be awakened to a sense of the truth and importance of this remark. In great emergencies the beneficial influence of the clergy is felt and sought after: in ordinary times it is as a silent current, ever flowing, and often unobserved in its course, yet fertilizing as it flows, on every side, some portion, more or less, of the Lord's vineyard.

"My Reverend Brethren, I have been much struck as I passed from parish to parish, with the appearance of the people, with the respectability of their dress, and with the quietness and propriety of their demeanor. Their behaviour at the consecration of the several churches and Chapel Schools, and burial grounds, and whilst partaking in or witnessing the rite of confirmation, was serious and becoming; whilst the promptness and largeness of their pecuniary subscriptions to the several places of public worship and religious instruction, manifest the piety of their feelings and the personal comfort of their present condition. At one temporary Chapel of Ease, the sum of fifty pounds was collected for the purchase of an organ, in the course of two hours from the time in which it was mentioned to them. At the Church of St. Swithin's, no less a sum than thirty joes was raised for the enclosure with iron rails of the tomb of their deceased minister, a proof not less of pecuniary competence than of a tender and grateful recollection: and at the Kitty Chapel School the liquidation of a debt of one hundred and fifty pounds has been undertaken by the people of the surrounding estates, to secure its immediate consecration.* When the laboring classes of any community can lay by so largely, and spend their earnings so holily and usefully, there must be a spirit working within them, which, under judicious and affectionate guidance, will settle down into a habit of contented and steady industry. In one parish, indeed, I was sorry to learn that resort was still had to the superstitious use of Obeah, and its influence dreaded; that the solemnity of funerals was often interrupted and disgraced by excess of drinking and feasting; and, what would seem to have grown out of an abuse of religious language, that the very name of God, and reference to his awful will, were employed without consideration, or any sense of religion in the heart, on the most trivial and unseemly occasions. I took that opportunity of speaking to the assembled congregation on these several points; and I know that the excellent pastor of the parish will not relax in the endeavors which he has already made, to remedy evils, so inconsistent with the trust which the Christian should ever repose in the Divine Providence; so destructive of all those serious impressions which the graves of the departed are fitted to make, and so offensive to the ear of every truly pious and devout soul."

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* Three or four days, however, if the good people had thought of it, would have brought them to Barbados, (and at a trifling expense,) where they would have been at no loss for a clergyman of the Church of England to baptize their children.—*Edit. Barb.*

† A new handsome church of brick, in the Gothic style, and of considerable dimensions, estimated to cost not less than £13,000 sterling, is now in course of erection—on the site of the old church, which being of wood, has been advanced bodily at a considerable expense, that the new church might be erected on the old site, and Divine Service not suspended during its erection. The grant from the colony alone towards the building amounts to £7,000. I gladly record such acts of piety and munificence.

‡ One clergyman alone, since the commencement of the present year, has suffered the loss of two horses in the discharge of his laborious duties in a parish of nearly twenty miles in extent, which it has taken him the large sum of ninety pounds sterling out of his annual income to replace!

* At St. Saviour's, (on the Aberdeen estate, Essequebo,) the laborers alone on six of the neighboring estates contributed towards the erection of the Chapel School upwards of 3,394 guilders—£242 8s.

From the Tracts for the Times.

THE GROUNDS OF OUR FAITH.

Every system of theology has its dangers, its tendencies towards evil. Systems short of the truth have this tendency inherent in themselves, and in process of time discover it, and work out the anticipated evil, which is but the legitimate though latent consequence of their principles. Thus, we may consider the present state of Geneva the fair result on the long run of the system of self-will which was established there in the sixteenth century. But even the one true system of religion has its dangers on all sides, from the weakness of its recipients, who pervert it. Thus the Holy Catholic doctrines, in which the Church was set up, were corrupted into Popery, not legitimately, or necessarily, but by various external causes acting on human corruption, in the lapse of many ages. St. Paul's command of obedience to rulers, was changed into the tyrannical rule of *one* bishop over *all* countries; his recommendation of an unmarried life, for certain religious objects, was made a rule of celibacy in the case of the clergy. Now, let us ask, what are the bad *tendencies* of Protestantism? for this is a question which nearly concerns ourselves. We are nearly 300 years from its rise in this country; have any evils yet shown themselves from it? It is not here proposed to examine the question at large; but a hint on one part of the subject, may be made in answer to it.

At the Reformation, the authority of the Church was discarded by the spirit then predominant among Protestants, and Scripture was considered as the sole document both for ascertaining and proving our faith. The question immediately arose, "Is this or that doctrine in Scripture?"—and in consequence, various intellectual gifts, such as argumentative subtilty, critical acumen, knowledge of the languages, rose into importance, and became the interpreters of Christian truth. Exposition lay through controversy. Now the natural effect of disputation is to make us shun all but the strongest proofs, those which an adversary will find substantial impediments in his line of reasoning; and, therefore, to generate a cautious, discriminative turn of thought, to fix in the mind a *standard* of proof simulating demonstration, and to make light of mere probabilities. This intellectual habit, resulting from controversy, would also arise from the peculiar exercises of thought necessary for the accurate scholar or antiquarian. It followed, that in course of time, all the delicate shades of truth and falsehood, the unobtrusive indications of God's will, the low tones of the "still small voice" in which Scripture abounds, were rudely rejected; the crumbs from the rich man's table, which Faith eagerly looks about for, were despised by the proud-hearted intellectualist, who, (as if it were a favor in him to accept the Gospel,) would be content with nothing short of certainty, and ridiculed as superstitious and illogical whatever did not approve itself to his own cold, hard, and unimpassioned temper. For instance, if the cases of Lydia, of the jailer, of Stephanas, were brought to show our Lord's *wish* as to the baptism of households, the actions of his apostles *to interpret* his own commands, it was answered, "This is no satisfactory *proof*; it is not *certain* that every one of those households was not himself a believer; it is not *certain* there were any children among them;" though surely, in as many as *three* households, the probability is on the side which the Church has taken, especially viewing the texts in connection with our Saviour's words, "Suffer the little children," &c. Again, while the observance of the Lord's day was grounded upon the *practice* of the apostles, it was somehow felt, that this proof was not *strong enough* to bind the mass of Protestants; and so the chief argument now in use is one drawn from the Jewish law, viz., the direct Scripture *command* contained in the fourth commandment.

Our Saviour has noticed the frame of mind here alluded to, in Mark viii. 11, 12, where his feelings and judgment upon it are also told us: "And the Pharisees came forth, and began to question with Him, seeking of Him *a sign from heaven*, tempting Him. And *He sighed deeply in His spirit*, and saith, Why doth this generation seek after a sign? Verily I say unto you, *There shall no sign be given unto this generation.* And he left them."

We are warned against the same hard, intractable temper in the book of Psalms: "I will inform thee, and teach thee in the way wherein thou shalt go; *and I will guide thee with Mine eye.* Be ye not like to horse and mule, *which have no understanding*; whose mouths must be held *with bit and bridle*, lest they fall upon thee." Ps. xxxii. 9, 10. This stubborn spirit, which yields to nothing but violence, is determined to *feel* Christ's yoke ere it submits to it, will not see except in broad daylight, and like the servant who hid his talent, is ever making excuses, murmuring, doubting, grudging obedience, and stifling docile and open-hearted faith, is the spirit of ultra-Protestantism, *i. e.*, that spirit, to which the principles of Protestantism *tend*, and which they have in a great measure *realized.* On this subject the reader may consult Nos. 4, 8, and 19, of this series of Tracts.

Now to apply this to the doctrines, at present so much undervalued, which it is the especial object of these Tracts to enforce.

When a clergyman has spoken strongly in defence of Episcopacy, a hearer will go away saying, that there is much very able and forcible, much very eloquent and excellent, in what he has just heard; but after all, *there is very little about Episcopacy in Scripture.* This is the point to which a shrewd, clear-headed reasoner will resort, "*after all;*" we come round and round to it; the doctrine advocated is plausible, useful, generally received hitherto;—granted,—*but* Scripture says very little about it.

Now it cannot be for a moment allowed, that Scripture *contains* little on the subject of Church government; though it may readily be granted that it *obtrudes* on the reader little about it. The doctrine is in it, not on it; not on the surface. This need not be proved here, since the subject has been variously considered in former numbers of this series. But it may be useful in a few words to show how the state of the argument and controversy concerning Episcopacy illustrates the above remarks, and how parallel it is to the state in which other religious truths are found, which no Churchman ventures to dispute.

1. Now in the first place, let us suppose, *for the sake of argument*, that Episcopacy is in fact not at all mentioned in Scripture: even then it would be our duty to receive it. Why? Because the first Christians received it. If we wish to get at the truth, no matter how we get at it, *if* we get at it. If it be a fact, that the earliest Christian communities were universally Episcopal, it is a reason for our maintaining Episcopacy; and *in proportion* to our conviction, is it incumbent on us to maintain it.

Nor can it be fairly dismissed as a non-essential, an ordinance indifferent and mutable, though formerly existing over Christendom; for, *who* made us judges of essentials and non-essentials? *How* do we determine them? In the Jewish law, the slightest transgression of the commandment was followed by the penalty of death; vide Lev. viii. 35; x. 6. Does not its universality imply a necessary connection with Christian doctrine? Consider how such reasonings would carry us through life; how the business of the world depends on punctuality in minutes; how "great a matter" a mere spark dropped on gunpowder "kindleth."

But, it may be urged, that we Protestants believe the *Scriptures* to contain the whole rule of duty. Certainly not; they constitute a rule of *faith*, not a rule of *practice*: a rule of *doctrine*, not a rule of *conduct* or *discipline.*—Where (*e. g.*) are we told in Scripture, that gambling is wrong? Or again, suicide? Our article is precise: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, &c., is not to be required of any man, that it should be *believed* as an article of *faith.*" Again it says, that the Apocrypha is *not* "to be applied to establish any *doctrine*," implying that *this* is the use of the canonical books.

2. However, let us pass from this argument, which is but founded on a *supposition*, that Episcopacy is not enjoined in Scripture. Suppose we maintain, as we may well maintain, that it *is* enjoined in Scripture. An objector will say, that, at all events, it is but obscurely contained therein, and cannot be drawn out from it without a great deal of delicate care and skill. Here comes in the operation of that principle of *faith* in opposition to *criticism*, which was above explained; the principle of being content with a little light, where we cannot obtain sunshine. If it is *probably* pleasing to Christ, let us maintain it. Now take a parallel case: *e. g.*, the practice of infant baptism: where is this *enjoined* in Scripture? No where. Why do we observe it? Because the primitive Church observed it, and because the apostles in Scripture *appear* to have sanctioned it, though this is not altogether certain *from* Scripture. In a difficult case we do as well as we can, and carefully *study* what is most agreeable to our Lord and Saviour. This is how our Church expresses it in the xxviith Article: "The baptism of young children is in any wise to be retained in the Church, as *most agreeable* with the institution of Christ." This is true wariness and Christian caution; very different from that spurious caution which ultra-Protestantism exercises. Let a man only be consistent, and apply the same judgment in the case of Episcopacy: let him consider whether the duty of keeping to bishops, be not "*most agreeable* with the institution of Christ." If, indeed, he denies this altogether, these remarks do not apply; but they are addressed to waverers, and falsely moderate men, who cannot deny, that the evidence of Scripture is in favor of Churchmen, but say it is not strong enough. They say, that if Almighty God had intended an uniformity in Church government among Christians, he would have spoken more clearly. Now if they carried on this line of argument consistently, they would not baptize their children: happily they are inconsistent. It would be more happy still, were they consistent on the other side; and, as they baptize their children, because it is safer to observe than to omit the sacrament, did they also keep to the Church, as the safer side. The received practice, then, of infant baptism, seems a final answer to all who quarrel with the Scripture evidence for Episcopacy.

3. But further still, infant baptism, like Episcopacy, is but a case of *discipline.* What shall we say, when we consider that a case of *doctrine*, necessary doctrine, doctrine the very highest and most sacred, may be produced, where the argument lies as little on the surface of Scripture—where the proof, though *most conclusive*, is as indirect and circuitous as that for Episcopacy; viz., the doctrine of the Trinity? Where is this solemn and comfortable mystery formally stated in Scripture, as we find it in the creeds? Why is it not? Let a man consider whether all the objections which he urges against the Scripture argument for Episcopacy may not be turned against his own belief in the Trinity. It is a happy thing for themselves, that men are inconsistent; yet it is miserable to advocate and establish a *principle*, which, not in their own case indeed, but in the case of others who learn it of them, leads to Socinianism. This being considered, can we any longer wonder at the awful fact, that the descendants of Calvin, the first Presbyterian, are at the present day in the number of those who denied the Lord who bought them?

From the British Magazine.

THE CHURCH IN NORTH AMERICA.

My dear sir,—I send you the following extract, thinking that it will be interesting to your readers, as containing an account of the state of religious feeling in the North American Church. It is from the pen of one of the most distinguished divines of that Church, whose name I do not mention because I have no authority from him to use it. I omit the first part of the letter, which refers to the sale in America of my sermon, "Hear the Church," and to the intended republication of "The Call to Union." Yours faithfully, W. F. Hook.

"That there should be a reluctance in certain quarters to the free dissemination of the sound and immutable principles of catholic Christianity, is not, however, a matter either of wonder or alarm. I am convinced that the result will be beneficial to American episcopalians, as it must be encouraging to all who, with yourself, look, not to a "reformation," but to a "*restoration*" of the Church.

"Public opinion here, sir, on religious matters, is not altogether the same thing as public opinion in England. With you, the Church acts with an universal, though in some cases a silent influence; like the principle of gravity, it operates even on those who neither think nor care about it, and by a secret and unsuspected agency tells upon the community at large in imbuing them with at least a sense of the *dignity* of religion, and the sacredness of the ark which preserves it. Men who are born and bred in a land where Christianity appears, not as a mendicant, begging and apologizing for every inch of its way, but as something high, heaven-born, and "gloriously appareled," speaking with a voice of authority from stately cathedrals—speaking too, from such places through a ritual in which devotion is coupled with majesty, and a high-toned faith with an aspect both august and captivating,—I say that the mass of men who look upon Christianity so enshrined, and appealing to them on *such* terms, must imbibe with the very atmosphere they breathe some feeling of veneration for religion, which will enter into their very constitution, and check more or less the rudeness of private opinion and the folly of spiritual licentiousness. You may be disposed to doubt all this, and to refer me to the growth, the malevolence, and the lawlessness of dissent as testimony; but allowing all due weight to this, I ask where would the Church of England have been at this time, if, two hundred years ago, she had trimmed her exterior in the spirit of puritanism, and sought the suffrages of the world in "the simplicity" of stark nakedness? If I am not strangely astray in logic, I believe that nine-tenths of the troubles which now encompass our Church are owing to the gradual depreciation and non-observance of a thousand pious usages and customs, in each of which was embodied "the germ of a living doctrine," and by the fracture of the shell the worm found its way into the kernel. Nothing can be sounder than the THEORY of our Church; but from the days of Cranmer we have never valiantly *acted* upon this theory *to its full extent.* Instead of being courageous for the truth, and in the fear of God keeping our ground at all hazards, we have, through an excess of courtesy to those without, been constantly increasing the disproportion of our practice to our theory, and as a reward for our pusillanimity, the popular ideal of "popery" has so changed that it is now imputed without a blush to a theory which originally arrayed the vengeance of Rome against us. I rejoice with all my heart that England is awake to her peril, and that her sons are now setting their faces like a rock against further declensions, and seem determined (through an experience of its necessity) to restore the practice of the Church to the beauty of its theory. The Church, since the Reformation, has unfortunately ventured on an inclined plane, when she should have stoutly kept her place on the summit. Thanks to those who, with you, are opening the eyes of churchmen to their danger, and calling upon them to unite with zeal in the noble enterprise of restoring the Church to her high and only safe position.

"In this country we have a similar course to go through, and it will not be without a severe and scorching contest. Opposition is now keenly sensitive on this matter, and already efforts are made to identify American high churchmen with the "Oxford divines" in several important points of principle, and thus to bring a corresponding odium upon them. In the days of the sainted Hobart we were accustomed to speak and preach, if need was, on matters which, if *now* alluded to, are held to be indicative of sympathy with the *popish school* of Pusey, Newman, and Dr. Hook! In this category comes the doctrine of the apostolical succession. This may seem marvellous, but it is nevertheless true. Doctrines which I wrote and delivered seven years ago with perfect freedom from restraint, I could scarcely now venture upon without some degree of moral courage, and their publication would (in certain of our *Church* (!) periodicals) bring upon me the charge of an avowal of Oxfordism, or a leaning to the Church of Rome. Even the "Dictionary of the Church" has been thought considerably popish; and the "evangelicals" have shown their dread of its Church principles in more ways than one.

"As for the Oxford divines, I am unable to say how far sound churchmen here agree with them, having seen but very few of "The Tracts for the Times," &c., and read none. I can only judge of their principles and their writings from extracts in periodicals, and a glance at an odd volume which sometimes makes its appearance. I believe, however, that if republished in this country, they would have the effect of making high churchmen more firm, and low churchmen more loose, and in the end, good would be done; for our intelligent American community would be induced to compare the two classes with the authorized standards of the Church, and the testimony of her "shining lights." By this process candid men of all classes would give credit to the sounder body, for honesty in abiding by the original principles of the Church, and the Church itself would unquestionably rise in their estimation when they saw men willing to venture an almost fiery ordeal in her defence.

"You will be pleased to learn that, in the consecration of the Rev. Dr. De Lancey, (last month,) the diocese of Western New York has received a bishop of the most exemplary character, sound in catholic principles, admirably qualified for his office, and fitted to sustain those views which Bishop Hobart so successfully developed on the ground which now forms the new bishop's diocese. It was an affecting coincidence that Bishop De Lancey was consecrated on the very spot where Hobart performed his last ministrations, and within view of the chamber in which that holy man breathed his last.

"Within the last few weeks, the Rev. Dr. Dorr, of Philadelphia, has been elected bishop of the diocese of Maryland. This, too, is a happy choice, one which the Church will not have reason to regret. Dr. Dorr's course will be one of firmness mingled with amability. On his consecration the American branch of the Protestant Episcopal Church will number *twenty* bishops, with more than that number of dioceses."

Roman Catholic Emancipation.—The Earl of Winchelsea, an old and tried friend of the established Church, and one of the most powerful supporters of religion, in presenting a petition to the House of Lords signed by 3000 persons of high respectability, praying for the repeal of the statute of the 10th Geo. 4, commonly called the Roman Catholic Emancipation Bill, declared that the feeling was extensively gaining ground in England for the repeal of that Act, which had disappointed the expectations of every individual (if they would tell the truth) among Protestants who had advocated it in 1829. It had failed, totally failed, in giving peace to Ireland. The Earl said, "the people were rapidly approaching to a conviction that England must retrace her steps in this matter. He would only add, that though he was not at present prepared to make any motion on the subject of the petition, still he would say, that if this went on as it had done, he should certainly bring the matter under their Lordship's notice by a substantive proceeding at a future day." The Earl of Wicklow and Lord Brougham both declared that for their parts they entertained the same opinion of the happy effects of the Emancipation Act, and would again vote as they did in 1829, if required. Earl Roden differed from those two noble Lords. *He* should never forget the words of that great man who had so long and so honorably filled the woolsack—(meaning, we presume, Lord Chancellor Eldon)—that "the sun of England would set on the day when the Roman Catholic Relief Bill passed." He (Lord Roden) looked upon the condition of England as far inferior to what it was before that measure became law. The Protestants of this country, he was happy to see, were now awakening from their late apathy, and he hoped that the people of England, and above all, the people of Scotland, who loved the religion of Protestantism, and had defended their Bibles with their swords, would not be deterred from expressing their sentiments on the important subject that now engaged their Lordships. The petition was ordered to lie on the table.—*Barbadian.*

COMMUNICATIONS.

For the Churchman.

If there be any command in Scripture, especially deserving of our regard, from the character of him who gave it, it is that in which we are told when we "do alms," not to let our "left hand know what" our "right hand doeth." When this command was given, our Lord had just reproved the ostentatious display made by "hypocrites, in the synagogues and streets, that they" might "have glory of men." Christ, however, takes it for granted, that Christians will "do alms." Indeed, the spirit of his religion requires it, and by primitive Christians most sacredly was this requisition obeyed. They considered it not only a duty, but a privilege, from which to be debarred was a sort of lesser excommunication. Hence, they would not receive the offerings of persons at variance with their brethren, neither at the altar, nor into the treasury. Nor were those permitted to make offerings who were guilty of any oppression of the poor, of fraud, or of other vices and sins; nor any, "who having a right to partake of the eucharist, yet neglected it." (Henry's Bing. Antiq. pp. 180, 181.) And Christ says, "The poor you have with you always," and again, we read, "He that giveth to the poor, lendeth to the Lord." There is a voice which rises up to heaven against those who regard not the wants of their suffering brethren: there is a dark account to be rendered by whoever turns a deaf ear to the calls of suffering humanity; but a darker still by that professed follower of Christ, who seeing "his brother have need, shutteth up his compassion from him."

But, though all this be true, there is an alms-giving which aims at having the "glory of men." It desires not so much their good, as their praise, and leaves the heart cold and unmoved at the cry of the starving beggar by whose relief this praise would not be elicited. Far different is this spirit from theirs who give "a cup of cold water in" Christ's "name," but "verily," it shall have its "reward." Now, this vainglorious spirit is often exhibited and encouraged by the manner of doing "alms." There is, for example, that of those, whose names are often found "on charitable lists,

those trumps which tell
The public ear, who have in secret done
The poor a benefit, and half the alms
They tell of, take themselves to keep them sounding."

And may we not too often add,

"On charitable lists they blaze their names,
More pleased to have them there,
Than in the book of life?"

Not that this mode of doing good is altogether to be objected to,—the motive in many is good—and much good may thus be done, but it may be questioned whether one of its effects be not to lessen the private cultivation of that Christian virtue, benevolence? whether there is not danger of men's gradually becoming willing to do much in a crowd, and nothing alone? of their being "charitable" because of the fashion of it, and yet far from ready to answer the daily private calls on their benevolence? It may be asked, also, whether the Church has not indirectly given up her control over such matters, by making "benevolent societies" her instruments in doing good? whether these societies, through the influence of individual members, have not often become more independent of the Church and her authorities, than was intended in their first organization, and whether a diminution of their number would not contribute more to the peace, harmony, and good order of the Church? For, even though the individual Christian character of their members may not always be injuriously affected, still there is room left for a spirit of rivalry and exclusive party prepossesions for this or that benevolent object unfitting men for the general exercise of their beneficence. Hence, men often look upon themselves rather as members of such associations, and comparatively forget that they are, or ought to be, one, united in doing good in the Church. And this party spirit is far from calling into exercise the humbler and more quiet virtues of the Christian character. Hence, follow open bickerings and strife, or a vainglorious boasting of the good each benevolent body has done, wholly incompatible with the command of Christ standing at the head of this article. Let me not be misunderstood. It is not intended to disapprove of every exhibition of beneficence. For, all have a right to know what has been done with the aid they have afforded, and Christians are commanded, "So let your light shine before men, that when they see your good works, they may glorify your Father, which is in heaven." But these "good works" should rather be reflected in the gratitude of those who are relieved; they should be felt by the necessitous, and not trumped abroad. The blessing of him who was "ready to perish," and the approbation of Him "who seeth in secret," should be a sufficient reward.

Let the Church in her wisdom say what shall be done, and let all cast directly into her treasury "as the Lord hath prospered them;" let each individual merge the good he has done in the amount of that done by all, and we shall have as much true humility in the Church, and as much good done by her, as is now the case. And if I mistake not, we shall have more of that "pure religion and undefiled, before God and the Father," which is, "to visit the fatherless and widows in their affliction, and to keep" one's self "unspotted from the world."

The Christian should be humble. For what is Christianity? Is it not a scheme intended to place us in that just relation to our God, in which the creature should stand to the Creator? He has every claim on our best affections, but do we treat that claim with due respect, while we disobey our Lord's injunction? For, in this very disobedience, we rob Him of what is His right, and transfer it to ourselves. We make ourselves the object of our worship, adoration and praise. And in this matter, we have a good example set before us, in our Saviour himself. His life exemplified the spirit of his own command. He who "was in the form of God," "by whom all things were made," "took upon himself the form of a servant." He whose power was divine, was modest and unassuming. He whose whole life was a succession of good deeds, how often does He charge those healed by Him, "See that ye tell no man?" And though they only spread abroad his deeds the more, still He commanded them, to show their gratitude by obeying the law. But if He so acted, how ought we to act? It should be true of every Christian, as it is of some that.

"What he possesses, he counts not his own,
But, like a faithful steward in a house
Of public alms, what freely he's received,
He freely gives, distributing to all
The helpless the last mite beyond his own
Temperate support, reckoning still the gift
But justice due to want."—
—"Nor waits he till to his door the voice
Of supplication comes, but goes abroad,
With foot as silent as the starry dews,
In search of misery that pines unseen,
And will not ask." G. H. T. E.

For the Churchman.

Mr. Editor,—I have to acknowledge that your paper of August 10 being mislaid, I quoted from memory, and so without perfect accuracy: but I cannot see that much depends upon the omission of the word *rather*. Your question was: "Does salvation depend on our taking God, and not rather on God's taking us?" Now the point of my query is this: Will it avail us any thing that God takes us, unless we take him for our God and Saviour, by an act of our own will, resulting from our fears, our hopes, our better affections, whichever of these may be supposed to predominate in moving us to become the followers of Christ? And if any act of our own will is indispensable to carry out the design of mercy upon our souls, can we say that such a result depends any more upon what God does visibly, than upon what, by his grace, *we* must do as personal agents? As an illustration, take the case of the husbandman. It is perfectly true that his obtaining the fruits of the ground depends upon the power and will of God; but to say it depends rather upon God than upon his cultivation, though it may be in a sense true, all things being taken into the account, yet it would be an evident departure from the common language of men to affirm it. The fact is, that the crop will just as certainly fail without the agency of man, as without the power of God. It is just so in regard to our salvation. There is something for us to do of our own will, which many baptized persons leave undone, or we have no part or lot in the kingdom of Christ.

You are pleased to say: "There is a loose habit of talking and writing, and we fear also of preaching, that has crept in among us, but which is not of us, by which men are represented as enrolling themselves among the people of God in consequence of their *taking Christ*, or *coming to Christ*. Now, it seems to us that this is beginning at the wrong end. We are enrolled among the people of God, and made the followers of our blessed Lord, by means of his taking us out of the world and incorporating us into his Church by baptism," &c. For the adjustment of this matter, suppose we look at the facts of the case. Christ has a kingdom upon earth, which we call the Church, composed of the whole company of faithful men, i. e., those who believe the truths contained in the Scriptures. As visible, however, the Church embraces not merely those who in heart believe the truths of the Gospel, and in life exemplify their moral power, but all who profess faith in Christ. For the ends to be secured by the external organization of the Church, it must be assumed that all such are really the children of God. But the minister of the Gospel is compelled to see more than appears in this outward form of things. He cannot fail to know, that many who belong to the visible Church are no more truly followers of Christ, than was Simon Magus himself. He does not forget that baptism has changed their relations, and given them a covenant right to the blessings of the Gospel: but he sees as simple matter of fact that many of them are not followers of Christ, i. e., do not walk in the paths where his steps have marked the way. Such persons he may indeed address as bound by the obligations of a Christian profession, but he cannot flatter them as being any more the children of God than they actually are in the tenor of their lives.

It is farther to be remarked, that the way seems still open for even these to enter the kingdom of heaven. They may choose the salvation that is offered—may commence walking, if they will, in the steps of their Saviour. It is true that the most important acts which belong to the notion of their being followers of Christ, those acts without which all others, in the shape of religious service, are as empty as a suit of clothes in a tailor's shop, are as yet unperformed: but while life continues we trust they may still be done. The enlistment among the soldiers of Christ, which was formally made in baptism, may be converted into a reality, by their choosing the service of God. But without some new act of their own, it is not an engagement which can in the least save them from the character or destiny of rebellious subjects.

Several of the expressions which you employ seem to represent men as altogether passive in the matter of becoming disciples of Christ, and to involve the notion that God selects those whom he will make members of his Church, without any sort of respect even to their dispositions at the time of introduction to the company of his children. Now, I grant there are difficulties in the way of the Arminian interpretation of some passages, seeming to teach a personal election to the benefits of the Gospel not founded upon the foresight of holiness; and I am inclined to think that the finally redeemed will owe rather more to the special grace of God, than to their own choice or works: but it does appear that in the article of coming to Christ the agency of man is just as necessary as the power of God. So the Scriptures speak, and so our services clearly assume and teach. In the baptismal service we find the following course of procedure:

In the first place, the sponsor asks for the child, or the adult asks for himself baptism ("*for the remission of sins.*" Acts ii. 38.) The minister does not go to the candidate, and say: I have, by the authority delivered unto me, put your name upon the list of those who are to be baptized, and then require his attendance and submission to the rite. This, if divinely authorized, would certainly make our membership in the Church depend rather upon God's taking us than upon our taking him. But such is not the way. The minister simply informs the people when he will administer the ordinance to such as come to it, thus leaving it entirely to the option of his people who shall become (or *be made*, if any one prefer the expression) followers of Christ, in this form of enrolment.

Now, go a step farther. When the candidate is at the font, the minister before (note this) the performance of his office, (so completely does he leave the matter of coming in the choice of the applicant,) asks a series of questions, which if answered as they must be in order to an actual baptism, involve a profession of repentance towards God, and of faith in the Lord Jesus Christ, i. e., the choosing of the service of God in the Kingdom of his Son.

Observe the question: "*Wilt thou be baptized in this faith?*" So careful is the minister to make the whole appear as the chosen way of the candidate for the privilege of enrolment among the people of God. If, then, baptism makes us Christians, it is certainly as much of our own agency, and apparently more closely dependent upon it, than upon any thing else.

Here I must conclude the present article, hoping to be indulged somewhat farther in subsequent numbers, and feeling truly grateful to the liberality of a paper that allows perfect freedom of discussion in its columns. May an extended conviction of the truth be the result.

C. S. A.

Newtown, Bucks Co., Pa., Oct. 17.

To the Editor of the Churchman.

Reverend Sir,—Unfortunately it is my lot to be one of that class designated by "A Catechuman" as "those whose ear for music is not naturally delicate." This, until the present time, has never been to me a source of sorrow or annoyance. The Almighty Being who creates us, gives or withholds such gifts and powers as he sees fit. If I exert not my voice in the social circle, it is because man criticises his fellow-man, but with God it is not so. He has formed us with hearts to do him homage, and voices to express it, and after offering up the prayer, "O Lord, open thou our lips, and our mouth shall show forth thy praise," are we to stand as if in mockery, with our lips closed, and our voices mute?

Sir, it has always been my custom to follow, in a *low tone*, as far as I could, the psalm or hymn sung; fully occupied in my devotions, I trusted my neighbors were so in theirs—in fact, I never heeded them, and supposed myself an object of equal indifference. But, Mr. Editor, after reading "A Catechuman's" remarks, I experienced strange feelings on Sunday last; I remembered my neighbors were musical: who knows, thought I, but "A Catechuman" is near me, whose "musical sensibilities have so often been fretted," whose "nerves frequently have been so jarred," and whose equanimity has been so destroyed as to render him unable to enjoy either the service or the sermon.—Well, I will be mute for once, and read instead of trying to join in the singing. But, alas! alas! I blush while I confess it, how did my thoughts wander; I read a verse ere the choir finished a line, and the whole psalm before a verse was ended; the singing appeared to me tedious, the trilling and quavering endless. I became wearied out, and caught myself two or three times in a yawn! Thoughts that had nought to do with the time or place came crowding on my mind, mingled with the reproaches of conscience, and the knowledge I was doing wrong; need I say with a mind so discomposed, I was incapable of continuing in the devotions of the sanctuary.

Now, Reverend Sir, if it had been one of the sweet and simple melodies to which I am accustomed, I believe I should have joined, even at the risk of offending "A Catechuman," and thus have freed myself from my troublesome thoughts; but as if all things conspired against me, the tune chosen by the choir was one so full of quavers, trills and repetitions, that it required a skilful and scientific ear to follow them in all their windings and doublings, if I may so express it. The effect on the congregation I know not, I only saw many indulged in the unseemly practice of turning their backs on the altar, and their eyes to the choir. Now, surely, the psalms and hymns appointed to be sung by the General Convention, were intended as ascriptions of praise to ALMIGHTY GOD, and not as opportunities for the choir to exhibit themselves—this is evident, sir, from the minister often prefacing the giving out of the psalm or hymn with, "Let us sing to the praise and glory of God," or "Let us continue the worship of God," &c.

My impressions, therefore, were, that the congregation should join, with a *low* and *subdued* voice, in the singing, the choir being the *leaders*, the purpose of the organ being to increase the melody, and render the notes of the singers truer.

But it appears I was under a delusion, and the intention *now* is, a display of the science of the organist and the voices of the choir; would it not be better, then, for the congregation to sit down during this display, that the devout might continue their devotions by reading their Bible, or some pious meditations, and leave the scientifical to enjoy what they alone can understand?

A few remarks from you, Reverend Sir, showing the course of conduct to be pursued, will be gratefully received by yours,

A COMMUNICANT.

THE CHURCHMAN.

SATURDAY, OCTOBER 26, 1839.

DIOCESAN MISSIONARY SOCIETY.—The present state of this Society renders the replenishment of its funds instantly and absolutely necessary. On the first instant, with a balance on hand of only $408 46, the treasurer was obliged to meet demands to the amount of $1482 50. On the first of January next, there will be due to missionaries, &c., as we are informed by the treasurer, about $3000, which, unless in the mean time contributions are made to the funds, will, with the present deficiency, leave the Society in debt $4000. We annex the last report of the treasurer, and trust that collections will be made without delay in our several churches, to arrest a state of things so humiliating and disastrous.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the diocese of New York, reports:

October 23d, 1839.

Balance on hand of General Disposable Fund,		$1018 76
LESS.		
Education Fund overdrawn,	108 48	
Missionary Fund, do.	501 82	
		610 30
Balance of Disposable Funds on hand,		$408 46
Balance due to Beneficiaries to 1st October, instant,	232 50	
Balance due to Missionaries to 1st October, instant,	1250	
		1482 50
Amount short to complete payments to 1st October, instant,		$1074 04

New York, 23d October, 1839.

CHAS. ROWLAND, Treasurer.

The following letter from Bishop Chase to a clergyman in the diocese of Pennsylvania, will, it is hoped, increase the interest which is felt in the bishop's labors.

"ROBIN'S NEST, Oct. 1, 1839.

"*Reverend and Dear Sir,*—Yesterday I received your favor of the 17th of last month enclosing $5 for the benefit of Jubilee College, given by a lady: truly, a Christian lady she must be for thinking of my poor, unworthy self. Would that there were others who felt themselves inclined to do likewise for the glory of God and the good of his Church. Will you thank this excellent person on my behalf? If it be more blessed to give than to receive, she and your other friends who sent me the former sum ($10) for the same object, must be happy: for never did even a little come more opportunely to the relief of the needy. By such means God helps me as I go along: I lean on his mighty arm from day to day, and as always in times past, have a firm trust I shall never be disappointed; for although I have been obliged, for want of funds, to discharge most of the hands at work on our chapel and school-house, yet those that remain are striving to get some part done before the winter sets in. The roof is on, all but a small part of the tower; the floors are partly laid, and the windows are nearly all glazed and ready to go in. By the time I return from my southern tour, on which I set off this day, I hope to see something done to cheer me. May God ever bless you and your good people for Christ's sake. Amen. P. CHASE."

MATAGORDA.—The following letter from Bishop Polk to the Rev. Mr. Ives may lead, we hope, to further benefactions in aid of Mr. Ives's mission.

"MATAGORDA, (TEXAS,) May 27th, 1839.

"*Reverend and Dear Brother,*—It gives me great pleasure to say to you, that I find your field an exceedingly interesting and promising one. I find you have taken a good hold on the affections and esteem of the people, and that your efforts have tended strongly to recommend the peculiar institutions of our Church. The field as yet, indeed, seems all your own, and I trust that the Christian liberality of our brethren in the United States, among whom you have now gone, will, by their contributions towards your object, enable you to maintain the position you now hold. You are greatly in want of a church, and I know not a more worthy object for the benefactions of the pious than the one you have now gone to present to them. This is manifestly one of the most promising towns of the republic, and it must give tone to a large district which surrounds it. The influence of a Church here, must be felt more or less throughout the Colorado country. May God bless and prosper you abundantly in your work and labor of love. Affectionately your brother,

LEONIDAS POLK."

On Sunday evening last, in St. Bartholomew's church, Bishop Polk addressed a very numerous audience in relation to the moral and religious destitution of the West, and the obligations of Christians in the East to minister to their spiritual necessities. After the address, a collection was made to the amount of $250.*

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* The above should have appeared in our last.

TRACTS FOR THE TIMES.—The tenth number of the Theological Repository contains an admirable tract on "The Grounds of our Faith," which is particularly worthy of careful perusal and extensive circulation. It will be found on our first page. The same number contains, also, copious extracts from a work of Bishop Wilson's, not generally accessible in our country, which will be highly prized by all devout readers.

The tracts are every day rising in the affections and estimation of the Church. The older clergy are pleased to find that they revive in their pristine freshness principles which they have ever been accustomed to regard as distinctive of the Church, while younger clergymen, and inquiring and thinking laymen, have been known to confess that their indistinct and fluctuating views of the truth have been in some instances cleared up and settled in the form of definite and fixed principles. Altogether, the republication of these tracts may be considered as one of the greatest blessings which the press of our country has ever conferred on the Church. Most sincerely do we rejoice that the interest which has been awakened in them is daily increasing; and again would we express our earnest wish that all who can, would subscribe to them and read them, and encourage the reading of them in their families. To charge such divines as Bishop Wilson with Popery, shows how recklessly the charge may be made; and to bring the same charge against the "Tracts for the Times," is no less surely the way to recommend "Popery" as worthy of universal reception.

A few weeks since we received a second communication from "Warburton" in regard to the Oxford Tracts. From motives of delicacy to the aged and excellent author, we omitted to allude to the fact in our usual notice to correspondents, and explained to him, in a private letter, the reasons that induced us to decline his article. The main reason was, that the writer had evidently not read the Tracts, and had thus been led to give an erroneous and injurious representation of works, which, if he had read, he would, as we believed, have approved. To insert an article like this without comment, seemed to us unfair; to insert it and then neutralize its force by showing that it was founded on erroneous statements and assumptions, seemed to be useless, and might have been construed into disrespect to the source from which it came. We therefore returned the article in the manner just stated.

In the last number of the Episcopal Recorder, the article is given in full, and the author, in a letter to the editors of that journal, remarks: "Since the editor of the Churchman refuses the insertion of this piece in his periodical, I should like that you would endeavor, as far as possible, to circulate it, so that the community may be put on their guard against these Romish heresies, which some of our clergy are attempting to introduce into our Church." As the possible inference from this statement is, that we refused the article in order to aid in the covert introduction of Romish heresies into the Church, we have thought proper to make the above statement. The simple reason of our refusing the article was, that we thought it would be a very silly thing to circulate misrepresentation and calumny in five columns and refute them in as many lines. Not that we would charge the guilt of misrepresentation or calumny on the writer of the article; the act which is innocent in one person may be wrong in another; what we mean is, that with *our knowledge* of the "Tracts for the Times," the insertion of the article referred to would have been, *on our part*, an act of misrepresentation and calumny.

MORE POPERY.—There are those in the Church who seem determined to give the "Papists" the credit of all the learning and piety on earth, and to leave nothing to Protestantism but the drivellings of fanaticism and folly. The Rev. Mr. Bickersteth, a clergyman of the Church of England, alarmed at the encroachments of the Oxford Tracts, has lately undertaken to expurgate the Church from the leaven of "Popery," and even the great and good author of the Sacra Privata, the sainted Bishop of Sodor and Man, is found to be too papistical, and to be in need of receiving Gospel light from Mr. Bickersteth. Mr. Bickersteth writes as follows:

"In Bishop Wilson's Introduction to the Lord's Supper, the new covenant made with our first parents is thus described, as more fully explained in the Gospel:

'That on condition of their sincere repentance and sincere obedience, afterwards they should be restored to the favor of God, and after death to that life and happiness which in their state of innocency was promised them without tasting of death, which favor they had forfeited by their disobedience.' Page 7.

"After speaking suitably of the death of our Lord as a sacrifice for the sins of the whole world, the Bishop goes on, 'By this worthy sacrifice all mankind are restored to the favor of God and put in a way and state of salvation, God having for his Son's sake promised to pardon all such as shall repent and forsake their sins, and bring forth fruits meet for repentance, as also to give his Holy Spirit to all such as shall sincerely desire him; and lastly, to make them eternally happy after death, if during this short state of trial, which is designed to mend our corrupt and disordered nature, they endeavored to observe the rules which he has given them, and which are absolutely necessary to make them capable of heaven and happiness.

'Stop here awhile and adore the infinite goodness of God, who did not overlook lost mankind, but sent his Son to redeem us. He might in strict justice have required me to live to the law of nature and reason, given in that state of innocence, on pain of being for ever separated from his presence: but instead of that, he has been graciously pleased to accept of our sincere though imperfect obedience, and of our sincere repentance when we have done amiss, and return to our duty.'

On this lucid view Mr. Bickersteth makes the following comment:

"Bishop Wilson does make scriptural mention of faith in other parts, but the faults of this part of his statement are, (1.) faith is left out; (2.) corrupt nature is to be mended instead of the old man being put off and the new man being put on; and (3.) man is rather viewed as the giver than as the receiver."

Mr. Bickersteth quotes the following canons of the Council of Trent, and is apparently dissatisfied that Bishop Wilson cannot be brought in company with himself under their anathema:

'Whosoever shall affirm that the ungodly is justified by faith only, so that it is to be understood that nothing else is to be required to cooperate therewith in order to justification, and that it is on no account necessary that he should prepare and dispose himself by the effect of his own will, let him be accursed.'

'If any one shall say that men are justified either by the alone imputation of Christ's righteousness, or only by the remission of sins, excluding grace and charity, which is diffused in our hearts by the Holy Ghost, and inheres in them, or that the grace by which we are justified is only the favor of God, let him be Anathema!'

'Whosoever shall affirm that justifying faith is nothing else than confidence in the divine mercy, by which sins are forgiven, for Christ's sake, or that it is that confidence only by which we are justified, let him be accursed!'

Mr. Bickersteth quotes numerous passages of Scripture to show the importance of faith; and then adds:

"This blessed principle is either kept in the back ground, as in the extracts from the Bishop of Sodor and Man; or it is changed into a virtue *by which we are pardoned*, contrary to the express statement of our homily on Salvation, 'as great and godly virtue as the lively faith is, yet it puts us from itself, and remits or appoints us unto Christ, for to have only by him remission of sins.'"

Mr. Bickersteth, continuing the comparison of the modern and enthusiastic notions of justification by faith with the catholic doctrine on that subject as held by Bishop Wilson, and illustrated in his eminently holy life, proceeds as follows:

"As to PRACTICE, there is also a marked difference in the lowered scale of devotedness and practical godliness. Love to God with all the heart and soul, love to our neighbor as ourselves; entire surrender of ourselves to God! having one will with his; his glory our end, and our happiness, this is the state which the Gospel sets before us as our standard, and the effect of its provision of mercy and grace in Christ Jesus."

And Mr. Bickersteth concludes his emendation of Bishop Wilson with the following peroration:

"Human perversions of the Gospel are marked by a lower scale of motive, the love and glory of God being left in comparative obscurity, his holiness inadequately developed, and the selfish motive of our own interest being made the leading principle to influence our conduct. On this principle, scriptural godliness cannot be effectively enforced, nor really attained. And then to make up for our imperfections, sincerity of obedience, and even a strictness of outward and ceremonial righteousness, beyond what God has required, (as we see abundantly in popery,) are set before us and enforced. Thus God's law is made void as well as his Gospel; and the heart is left cold, dark, dead, in bondage and helpless misery. Oh, what a tax does the carnal mind thus pay for its pride and unbelief, for its self-righteousness and indulgence in evil; at the very time that God shows us in his Gospel he would have us, by simply believing his own loving-kindness and holiness, as manifested in the death of Christ Jesus for our sins, basking in the warm beams of his love, and evermore, with holy joy, delighting in him!"

For the knowledge of Mr. Bickersteth's book we are indebted to the Episcopal Recorder, in quoting from which journal, however, we disclaim any intention of assailing the opinions of its editors. We have availed ourselves of the quotations merely to show our readers the straits to which the evangelical party in the Church of England have of late been driven. Compelled to sift and state their views, they find that, as regards *principle*, they have not an inch of distinctive ground to stand upon; and they are thus compelled either like some of the authors of the Tracts for the Times, to go back to the High Church ground, or else, like Mr. Bickersteth, to express themselves in language which nothing but courtesy saves from the appellation of downright rant and nonsense. We speak now in reference to doctrine, and not to discipline; and the remark applies only to those who write for the press, and not at all to the many pious and worthy "evangelical" clergy who confine their ministrations to the pulpit, content to aim at the promotion of the Christian life, and to avoid the discussion of polemical questions. Clergymen of this description are never found to charge the writings of BISHOP WILSON with "the spirit of popery."

PRAYER AND A HOLY LIFE MUTUAL AIDS.

"As an holy behaviour in the works of our calling, in our converses with men, and in the use of God's blessings, disposes us to prayer, meditation and such like duties, so prayer, &c. again requires them and returns the kindness upon their own head, by disposing and preparing us to such like holy deportment for the future in these matters. These two are ἠδελφισμένα in an inseparable brotherhood, like Hippocrates's twins, that grow or decay both together; prayer makes a Christian live holily, and a holy life makes us fit to pray fervently, and both the one and the other are not only parts of our duty which God commands, but instruments and helps to doing our duty, such a combination there is between all the things that God requires, to make them easy and familiar, desirable and pleasant, and to make us entire and complete, impartial and universal in our obedience to him. We cannot do one duty that he bids us but the rest become more easy to be done, nor love sincerely one command, but the rest will draw us unto their love: the holiness of our conversation is itself an invitation of God to our souls, much more when we second it with the attractives of holy prayers and affectionate desires, and both the sweetness of such converses with God, and the power of his grace that is consequent upon our hearty desires, will engage and enable us to continue an holy conversation."

Bishop Patrick (Mensa Mystica, &c.)

THE LITURGY.

"The true method of gaining the conscientious, but misinformed dissenters, is to preserve and keep up the full beauty and uniformity of our Liturgy; the deforming of it is not likely to take with them; great offence has been given to them by the slubbering over the public service, curtailing and mangling of it, as is done by some out of carelessness and want of due regard to the sacredness of those holy offices; and by others out of a mistaken zeal to please the dissenters, for it displeases all the conscientious among them; and experience shows us, that in those churches where the Liturgy is read with most exactness, and the rules of the rubric diligently observed, there are the most numerous congregations, even upon week days; and the dissenters that happen to go thither are much better pleased with it than in other places where a greater latitude and looseness is indulged.

"The beauty of a face is in the symmetry which gives the pleasant air; and the harmony of the Liturgy, the method and answering of one part to another, is charming to any well-disposed and religious mind: to invert this is like displacing of the features, which, though each good, would make a monster in the whole. Therefore the way to bring over dissenters is to keep our Liturgy entire; its beauty will attract the ingenuous when they are acquainted with it; and its strength, when all together, will be of force sufficient against the perverse."—*Leslie, (Wolf Stript, &c.)*

THE PRAYERS OF THE CHURCH; *a connected series of reflections on the Liturgy. First American edition, adapted to the Liturgy of the Protestant Episcopal Church in the United States; with a Prefatory Address, and Occasional Notes, &c.* By JOSEPH R. WALKER, Rector of St. Helena Church, Beaufort, S. C. Philadelphia: William Stavely & Co. New York: Swords, Stanford & Co. Alexandria, Bell & Entwistle. 1839.

There is so much that is excellent in this work, that we have observed with regret the ingenuity which is occasionally displayed in the "Reflections" to turn the language of the Liturgy from its obvious and natural sense, and accommodate it to a human theory; and to avoid wholesome and devout reflections, which in other places are naturally suggested by the language of the Liturgy, apparently because they are repugnant to the same theory. We are much pleased, however, with the plan of the work, and with the devotional spirit and tenor of most of the "Reflections."

GRAMMAR OF THE NEW TESTAMENT.—Mr. Herman Hooker, corner of Chestnut and Fifth-streets, Philadelphia, has published Winer's "Grammar of the Idioms of the Greek Language of the New Testament." The work, which is one of great celebrity, has been translated from the German by J. H. Agnew and O. G. Ebbeke. Professor Stuart says of this work, "Of the value of Winer's Grammar of the New Testament Idioms, there can be no doubt. There is *nothing like it*. It is, beyond all question, a *nonpareil* of its kind." Similar recommendations of the work are given by men of eminence in this department of learning. We are obliged to the publisher for a handsome copy of the work, and consider the translation and publication of it as a gratifying proof of the growing interest which is felt in our country on subjects of sacred criticism.

We are indebted to the courtesy of Mr. B. West for a ticket of admission to view the celebrated painting of "CHRIST REJECTED," which was executed by his father, the late Mr. Benjamin West, P.R.A., some years ago in England, and is now to be seen at the Stuyvesant Institute. Mr. West, it is no doubt known, was one of our own countrymen; he was induced, however, by circumstances, to seek professional employment in Europe, where he received the royal patronage of George the 3d, of England, and soon arrived at a degree of eminence and renown to which but few artists seldom attain. As Historical Painter of Scriptural Subjects to his Majesty, Mr. West stood pre-eminent, and "CHRIST REJECTED" was, perhaps, the masterpiece of them all. In it the human passions are most admirably depicted in the varied countenances of the assembled group, whilst the meekness, the gentleness and forbearance of the long-sufferer, the rejected one—he, who "*came unto his own*," and whom "*his own received not*"—are so strikingly developed as must at once subdue the affections of the beholder, and excite in him a holy sympathy, grief and sorrow. We commend, therefore, this exquisite production to the patronage of our Christian brethren, who will be well repaid by going to see it, and may visit Mr. West's room, we think, with advantage to themselves.

We have been favored with a private view of Mr. Catherwood's new panoramic exhibition of the City of Lima, now open in Prince street, near Broadway. Although the present subject is less interesting than that of the former, "Jerusalem and the Holy Land," yet the painting itself seems to us one of superior excellence, and lays claim to a corresponding proportion of encouragement from the public as a reward for the proprietor's industry and enterprise, and very great desire to please and profit them.

We take occasion to add, that the panoramic exhibition of Thebes, exhibiting at the same place, possesses a high degree of interest, awakening many edifying associations, and furnishing a vivid representation of the ruins of the ancient city.

TO CORRESPONDENTS.

We will endeavor to answer "A Querist" in our next.

"D. M. W." and "S. R." are received.

To the Editor of the Churchman.

TUESDAY, OCT. 22, 1839.

Dear Sir,—You will oblige a subscriber by inserting the following version of the CXXXVIIth Psalm.

Respectfully yours, P——.

PSALM CXXXVII.

I.

By Babylon's waters we sat, as we wept
O'er the memory of Zion, afar from her shore;
On the willows our harps in forgetfulness slept,
And our voices from silence awaken'd no more.

II.

For they who had framed us captivity's chains,
Bid our sorrows all fade in the gay song of mirth;
Oh how shall we, Lord, now awaken those strains,
In the land of the heathen—that Zion gave birth?

III.

When my spirit, oh Zion, forgets that thou art,
May this hand no more sweep that which breathed
to its skill,
If the home of my sires delights not my heart,
May the voice that now names it forever be still!

IV.

Remember, oh God, when Jerusalem's sword
Shall wave o'er the land where her children now
weep,
Those of Edom, who warr'd 'gainst the arm of the
Lord,
Those who vaunted thy city, in ashes should sleep.

V.

Oh! daughter of Babel, thrice happy the hand
That wreaks the deep vengeance prepared for thy
doom;
In his ear shall be music, each groan of thy land
That wails of thy young—torn from life in their
bloom.

F—— P——, Jr.

From the Gospel Messenger.

CONVENTION OF WESTERN NEW-YORK.

The first Annual Convention of the diocese of Western New-York opened on Thursday the 3d, in St. Luke's Church, Rochester. Morning Prayer was read by the Rev. Gordon Winslow of Elmira, assisted by the Rev. J. V. Van Ingen of Greene, who read the lessons. The sermon was preached by the Rev. Dr. Proal of Utica,—a sound and interesting discourse, presenting a forcible view of the great truths involved in the injunction of his text,—"Preach the Word." After the sermon the bishop administered the Holy Communion, in which he was assisted by the Rev. Drs. Judd and Rudd, and the Rev. L. Smith.

Immediately after the services closed, the names of the clergy were called, and the parishes presented their certificates of lay delegates, which were committed to the secretary, and the Rev. Messrs. Van Ingen and Irving. A recess was then taken till 3 o'clock, P. M. At the hour appointed the members came together, when it appeared that there was present more than the constitutional majority of each order. The house then proceeded to ballot for a secretary, when the Rev. Dr. Proal was re-elected. The secretary announced the Rev. Mr. Van Ingen as his assistant.

The bishop then delivered his address, which was listened to with profound attention and lively interest. As we insert the address, we shall offer no remarks further at present, except it be to state, that since his consecration in May last, our diocesan has visited 64 organized congregations, besides other places; preached 82 times, confirmed 480 persons; and, including his journey to Auburn for consecration, he had travelled *three thousand five hundred miles*.

There are now belonging to the diocese 82 clergymen, and 96 parishes, exclusive of some admitted into the Convention after the address was delivered.

The attention of the Convention was directed by the bishop to a number of important topics which, in his opinion, claimed their early consideration and action. The several subjects were then committed to different committees. Among these were the Missionary Funds, Systematic Contributions, Provision of Parsonage Houses, Support of the Parochial Clergy, the Subject of Sunday Schools, and the Distribution of Books and Tracts. The bishop, in the closing portion of his address, alluded in a very touching and appropriate manner to the sudden death of the justly beloved Mr. Lucas, and paid a well deserved tribute to the life and character of the lately deceased Right Rev. Dr. Bowen, the Bishop of South Carolina.

The house then proceeded to the election of a treasurer, when Wm. S. Philpot, Esq., was re-appointed.

The committee appointed at the Primary Convention, on the alterations required in the constitution and canons, made a report, which was read and made the order of the day for tomorrow at 10 o'clock. After some other business was presented, not now recollected, the house adjourned to 9 o'clock A. M., to-morrow.

Friday, 9 o'clock, A. M., the Convention met, when Morning Prayer was read by the Rev. Mr. Irving of Geneva, assisted by the Rev. Mr. Bolles of Batavia, who read the lessons.

After divine service, the bishop took the chair, and the house having been called to order, minutes of yesterday read, &c., the business proceeded.

The several committees appointed yesterday, made their reports, which were considered and discussed. The details of the day cannot be given at present, with precision or convenience, but will be laid before our readers as the Secretary, who has the direction of the publication of the Journal, may find it advisable.

The whole business of the session was brought to a close about 9 o'clock in the evening, when the bishop after a few remarks called upon the Convention to unite with him in singing the last four verses of the 99th selection, from the 122d Psalm of David. He then offered prayers from the Liturgy, and dismissed the Convention with the benediction.

It has never fallen to our lot to witness a more perfectly harmonious and well conducted assembly of the kind. This being our first Annual Convention, it was to be expected that a large number of subjects would require attention. On these it could not be otherwise than natural to find various and honest differences of opinion on many important questions; and that in relation to these questions, individuals might be reasonably supposed tenacious of their own views; yet it must be noticed, to the praise of God's gracious influence, and to the high credit of the members of this Convention, that from first to last, though much discussion ensued, there was not heard one severe or unkind expression, not a word calculated to awaken angry feeling, or harshness of debate. We are not alone in this remark. As we separated, bidding our Diocesan adieu over the rail of the chancel, it fell spontaneously from the lips of all with whom we spake as we retired from the sanctuary. Ever may it be so with this portion of the vineyard of the Lord, and thus may it in truth be felt and believed that the Lord is with us by his holy spirit! While these are delightful thoughts to all who love the prosperity of Zion, they are surely strong incentives to exertion and prayer that she may be the joy of many generations, and to the praise of God's glorious grace in the salvation of souls.

From the Barbadian of August 31, 1839.

Language is inadequate to express the gratification which we feel in recording on our pages the consecration on Thursday last, by the Lord Bishop, of the Parish Church of Saint Joseph; this completes the restoration of all the seven churches destroyed by the memorable hurricane of the 11th of August, 1831. We have been favored with an abstract of the eloquent and impressive sermon preached by his Lordship on the solemn and interesting occasion. We rejoice that the bishop has invoked the attention of the approaching legislature of the island to the spiritual wants of this portion of the diocese. Liberal, it must be admitted, was the act of the colonial legislature in providing for the rectors of parishes, who have been placed upon that respectable footing as to income which their condition in society requires. But, that equally deserving and laborious class, the curates and officiating ministers of churches and chapels are as yet entirely overlooked by the legislature.

We hope to be pardoned for expressing our opinion that these ministers of the Church of England ought not to be left to depend entirely for their stipends, now very scanty, on the funds of the mother country, or the liberality of the religious societies in England. From the economical spirit which we have seen to pervade the whig government of England in the appropriation of money for promoting the views of the Church of England in her colonies, we may rather fear that they will not *increase*, but rather *decrease* their future grants for ecclesiastical purposes. Every colony should therefore, in our humble opinion, take a share in the appointment of pecuniary relief to their clergy, and to the building of chapels and school houses, and not leave these essentially-important matters to voluntary subscription, or to the chance of continued assistance from the mother country. We trust there is that Christian feeling in our own legislature which will readily meet the views of the bishop in regard to the provision for the young ministers who have the charge of chapels.

On the 5th of August, the Bishop of Exeter held his visitation at Totnes, being the commencement of his ordinary visitation. The part of the archdeaconry of Totnes comprised in this visitation contains a population of sixty thousand persons. There are in it seventy-four churches and eighty resident serving clergymen, of whom seventy-three attended at this visitation.—*West of England Conservative.*

On August the 8th, at an open chapter, at which the Lord Bishop of the diocese was present, the right reverend prelate was pleased to confirm the election of the Rev. Thomas Hill Lowe, A. M., Prebendary, Canon, and Precentor, to the place and dignity of Dean, and to issue his mandate for the installation, which accordingly took place, with the customary forms, at the morning service on the following day. During the proceedings, the Lord Bishop produced a letter he had received by that post from Lord John Russell, protesting against the interference of the chapter or the bishop with the right of the crown to nominate a dean, and giving his lordship notice that the crown would take early legal proceedings in order to vindicate its rights and dignity. This letter was read by the registrar, and received in silence.

Exeter Gazette.

The Court of Common Pleas has decided, that where a living has two patrons, one a Protestant and the other a Roman Catholic, the living shall remain only in the gift of the Protestant.—*Exeter Flying Post.*

It is gratifying to perceive how the late unreasonable, and, we may say, un-Christian outcry that has been raised by enemies against the established Church, has called forth the zeal and energy of its friends, and to remark what a friendly spirit for its welfare has been in consequence evinced on every hand. We have the pleasure of announcing a fresh instance of benevolence extended towards the families of distressed clergymen, and to point out a lasting benefit lately conferred upon the diocese of Gloucester.

A benevolent lady, by the name of Edwards, widow of the late Rev. Isaac Edwards, formerly curate of South Cerney, in the county of Gloucester, died in August, 1834, and left the residue of her property to the charity for the relief of the widows and orphans of distressed clergymen of that diocese. At the annual meeting of the charity in August, 1837, the bishop presiding, it was unanimously resolved, by a very numerous assemblage of laity and clergy, that a college or asylum for the afflicted families of deceased ministers should be erected, out of Mrs. Edwards' bequest in this diocese. A strong feeling prevailed that no class of persons experienced greater deprivation and misery than the families of many deceased clergymen, who, during the incumbency of the father or husband, had enjoyed the possession of a comfortable home, and who upon his decease are turned houseless upon the wide world; and that therefore to provide such afflicted persons with a commodious residence during the period of deep distress, would tend greatly to comfort the widowed heart and cheer the drooping spirits. Accordingly, the benevolent notion has been carried out into action,—a college, containing twelve tenements, has been erected at South Cerney, near Cirencester, the place where this lady resided, and has been called after her name. Five of the tenements are ready for the reception of inmates. Admission is offered in the first place to the pensioners of the charity, and if they are supplied, or do n require a residence, the advantage will be eot tended to other afflicted persons connected with the diocese. The building is a beautiful specimen of Tudor architecture. It is cheerfully situate at the entrance into the village. Each tenement consists of a parlor about fourteen feet square, a kitchen about the same size, a back kitchen or brewhouse, two good chambers, and as many attics. The college commands a pleasant prospect, and stands at an easy distance from the church. Here, then, is another refuge against the storm provided for twelve afflicted families, where, upon application to the treasurer, they may be admitted, and remove from the glebe-house, now become the property of another, into a cheerful, commodious home, to be their residence for life.—*Cheltenham Journal.*

Charles Bathurst, Esq., of Lydney Park, has forwarded to the Diocesan Church-Building Association, through the Lord Bishop of Gloucester and Bristol, president, the munificent donation of 1000*l.* towards the endowment of the new church at Cinderford, Forest of Dean.—*Worcester Journal.*

A Roman Catholic church has been opened at Everingham in a style of splendor unequalled in England. The building cost 30,000*l.*; and the procession of bishops and clergy, with the pope's banners and the host elevated, was more splendid than ever witnessed before in modern days in this country.—*Sheffield Iris.*

We understand that a diocesan association has been recently formed in the Isle of Man for the purpose of increasing the efficiency of the established Church, and of supplying more adequate provision for the spiritual wants of the population. The high praise of originating this association is due to the Lord Bishop of the diocese, the late highly respected tutor of Corpus Christi College, in this University, who was cordially supported by his excellency the lieutenant-governor of the island, and by the principal clergy and laity.—*Cambridge Chronicle.*

DR. HOOK.—On Wednesday last a splendid folio Polyglott Bible was presented to the Reverend the Vicar of Leeds, by a part of the communicants of the parish, whom he has been accustomed to meet weekly in the school-room attached to St. John's Church. The following was the inscription:—"To the Rev. W. F. Hook, D. D., their respected and beloved pastor, this Bible is most gratefully and most dutifully presented by a small part of his affectionate flock." It is pleasing to have so soon to record another of these kindly proofs of the reciprocal interest of the spiritual pastors and their flocks in this vast parish. Surely, if it is a great thing that the minister should be enshrined in the hearts of his people, both as an evidence of what has been done, and as a sign, and in some sort an instrument of what will be done, with God's blessing, we may congratulate ourselves on the happy retrospect, and on the cheering prospect.—*Leeds Intelligencer.*

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Advent Sunday, December 1, Trinity Church, *Brooklyn.*

Third Sunday in Advent, December 15, Zion Church, *New York.*

First Sunday after Christmas, December 29, St. Philip's (colored) Church.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

CALENDAR.

OCTOBER.

27. 22d Sunday after Trinity.
28. St. Simon and St. Jude.

NOVEMBER.

1. All Saints.
3. 23d Sunday after Trinity.
10. 24th Sunday after Trinity.
17. 25th Sunday after Trinity.
24. 26th Sunday after Trinity.

MARRIED,

On the 9th inst. by the Rev. Alexander Frazer, Mr. John Sutherland to Miss Lydia Reins, daughter of Mr. David H. Reins, all of this city

DIED,

On the 2d inst., in the city of Hudson, JAMES MELLEN, Esq., aged 46, Senior Warden of Christ Church.

Mr. Mellen was connected with most of the public institutions in Hudson, and by his more than common energy of character, and business talents, had greatly contributed to its prosperity. Free from selfishness, courteous and conciliating in his manners, frank and undisguised in the expression of his opinions, most kind and benevolent to those who were "in need, sickness, or any other adversity," the firm and consistent supporter of public virtue, he had won the affection of all hearts. His death has thrown a deep and universal gloom over this community. The large concourse of citizens, of all classes who attended his funeral and filled the church (to which his remains were carried) to overflowing, bore testimony to the general feeling that a public benefactor had fallen. In his family relations, he was an example of all that is pure and lovely. Sanctified by religion, and overflowing with earthly affection, his home was his delight, and he was the delight of his home. His piety was cheerful, yet deep and uniform. He carried his religious principles with him into all his intercourse with society. He was particularly conscientious in the observance of the Lord's day. On that day he cast aside all his worldly cares, and gave himself up to the performance of his religious duties. He was ever in his place at the public worship of the sanctuary, and endeavored so to arrange his business as to be present when the church was opened for week day service. As the first President of the Hudson and Berkshire Rail Road Company, he took a decided stand. that if the cars were permitted to run on Sunday, his connection with it must at once cease. And it is highly creditable to those with whom he acted, that his wishes were regarded. As a Churchman, though most kind to all who had the Christian name, yet from examination and principle he was unwavering in his attachment to the Church. By his godly example, by his general influence, and by his liberality, he was most important to the parish with which he was connected, and he was one of those with whom this parish has been blest, who have long taken a deep interest in the general institutions of our Church. H.

NOTICES.

☞ The Rev. Jonathan M Wainwright, D D, will preach a Quarterly Sermon on Sunday Evening next, the 27th inst, in the Mission Church of the Holy Evangelists, in Vandewater street, when a Collection will be made to aid the funds of the Church. The friends of the City Mission Society, and all others favorable to the cause of Missions, are earnestly invited to attend.

Service to commence at 7 o'clock.

All communications designed for the Rev. William Staunton, Ravenswood, L. I., should be directed to the city of New York, there being no Post Office at the former place.

The Gospel Messenger, Banner of the Cross, and Episcopal Recorder, are requested to copy this.

☞ On Sunday Evening next, 27th inst., the regular Quarterly Sermon will be preached in the Mission Church of the Epiphany in Stanton street, by the Rev. Mr. Higbee, and the usual Collection made in aid of the funds of the Church. The friends of the cause of Missions are respectfully invited.

Service to commence at half past 7 o'clock.

SUNDAY SCHOOLS.

The friends of the Church and Sunday Schools are informed, that it is purposed to make up the requisites for a Sunday school, including a library, and a small Parish Library, for Christ Church, *Matagorda, Texas*,—to which station the Rev. Mr. Ives is acting as missionary, from the Board of Missions of the P. E. Church. It may not be generally known that this gentleman is now collecting funds to erect a small, plain Church edifice at this station, which will be the first Protestant Church building in that growing republic,—and as many will consider it a privilege to contribute to the objects of this notice, their donations in money or books will be thankfully received at the Depository of the General Protestant Episcopal Sunday School Union, No. 28 Ann street, or to the subscriber, and faithfully applied.

Oct. 12, 1839. WM. R. WADSWORTH,
No. 4 Jones' Lane,
3t rear 103 Front street, New York.

☞ Packages of the Journal of the Diocesan Convention of 1838, for the several parishes, have been left at the office of the General Protestant Episcopal Sunday School Union, No. 28 Ann street, in care of Mr. D. Dana, Jr., who will deliver them on application, or forward them as opportunity is afforded, or as directions may be given.

New York, Oct. 8, 1839.

₊ The Utica Gospel Messenger will please give the above notice one or two insertions.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 16th inst., has received the following contributions, viz.

Collection in Christ Church, Cooperstown, Otsego co, N Y, Sept 15, 1839, by the Rev F T Tiffany, rector, $3 90. From the congregation of Christ Church, Hartford, Con, for the relief of the clergy of Michigan, subject to the order of Bp M'Coskry, or of his agent, by the hands of the rector, the Rev G Burgess, $50 From the Rev H Bryant, Trinity Church, Milton, Con, $10 50. From Mrs Clibborn, of Bloomingdale, N Y, for domestic missions, $3. From Mrs M T Nicholson, of same place, and for the like purpose, $2.—Total receipts, $69 40.

Oct. 23, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received from the cottage near Lebanon, Fairfax county, Va, $25; and from a gentleman of the same county, $5, for the Rev. Dr. Savage, Cape Palmas. Received from a little girl at Philadelphia, per Rev H Southgate, 28 cts. Received from a member of Trinity Church, New Haven, $5. Received from Ladies' Missionary Society of St. Matthew's Church, Bedford, Westchester county, per Rev A H Partridge, for mission at Cape Palmas, $40. Received from Miss A M R, a communicant of St Peter's Church, Salem, Mass, for support of a pupil at Cape Palmas, 2d payment, $15. Received from Rev F T Tiffany, rector, one half of a collection at Christ Church, Cooperstown, 15th September, $3 90. Received per Rev Dr Eastburn, from a parishioner of Ascension Ch, for the erection of a church at Matagorda, Texas, $40. Remitted by Rev H Croswell, D D, from the offerings of the church in Trinity parish, New Haven, for Africa, $6, and for general purposes, $94. Received by the hands of Mr Stanford, from Mrs M T Nicholson, of Bloomingdale, $2; from Mrs Clibborn of do, $3. Total receipts, $239 18.

CHARLES J. ALDIS, Treasurer.

Bank of America, Oct. 22, 1839.

The subscriber acknowledges, in behalf of Rev C. S. Ives, missionary at Matagorda, Texas, for Sunday school and library of Christ Church at said station—from D. Gardiner, treasurer, collection at monthly meeting of St. John's Church, Brooklyn, $5. From Mrs. Luguere, $1. From Henry Waring, $1. From two friends, $1.—Total, $8.

WM. R. WADSWORTH.

Oct. 22, 1839.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

From St Andrew's Church, Harlem, Rev A B Hart, rector, quarterly contributions for Education Fund, $10, and for Missionary Fund $13. From St Mark's Church, Penn Yan, Rev E Embury, for Education and Missionary Fund, $5 25. From Rev James Thompson, missionary at Durham, collection for Missionary Fund, $6. From St Mathew's Church, Moravia, in letter from L Day, Esq, for Missionary Fund, $3. Received inclosed from W S Philpot, Esq, treasurer Western Diocese of New York, collected by him from St Paul's Church, Paris, Oneida county, Education Fund $2, and Missionary Fund $2; St John's Church, Vienna, Ontario county, Missionary Fund $3 03; Grace Church, Utica, Oneida county, Education Fund $3, and Missionary Fund $8 27; St John's Church, Johnson's Settlement, Missionary Fund $2 50; Zion Church, Greene, Chenango county, Education Fund $4, and Missionary Fund $4; Christ Church, Pompey, Onondago county, Missionary Fund $3; St John's Church, Marcellus, Missionary Fund $1; St Paul's Church, Richmond, Ontario county, Education Fund $1, and Missionary Fund $4; St Thomas' Church, Bath, Steuben county, Missionary Fund $3 20; St James' Church, Hammond's Port, Missionary Fund $5 86; Emanuel Ch, Norwich, Chenango county, Education Fund $2 50, and Missionary Fund $2 50—total, $51 86, (less note of Chelsea Bank, Chelsea, Mass, broken, $5) is $46 86. Total amount of receipts, $84 11.

C. N. S. ROWLAND, Treasurer, 55 Water st.

Oct. 23, 1839.

NEWTOWN ACADEMY,

Located at Newtown, Fairfield County, Connecticut, October, 1839.

Board of Trustees.—Rev. Samuel C. Stratton, David V. B. Baldwin, Esq., David H. Belden, Esq., Amariah Beers, Charles Brisco, Charles Clark, Secretary.

Teachers.—George L. Foote, A. B., Principal, Minerva A. Belden, female teacher, Judson Candee, Harriet Foote, Assistants, W. B. Prindle, singing teacher, Elizabeth F. Law, music teacher.

Terms.—For Tuition, Board, Washing, Lodging, Fuel and Lights, per Session, (one half payable in advance,) $70. Tuition in the Primary English studies, per Session, 1st Department, including the junior pupils, with Declamation $6. 2d Department, including those more advanced, $7. 3d, including Natural Philosophy, History and Book-keeping, with Composition, $8. Chemistry, Rhetoric, Algebra, Geometry, Astronomy and Moral Philosophy, $10. Latin and Greek, $12.

The Academical year is divided into two sessions of 22 weeks each, commencing on the first Monday of May and November.

The Female department is under an experienced instructress, subject to the immediate supervision of the Principal.

Particular attention will be paid to the morals and character of the Pupils.

References.—Rt Rev. T. C. Brownell, Rev. Silas Totten, President of Washington College, Hartford, Ct.; Rev. Dr. Lyell, 77 Anthony street, Rev. B. O. Peers, 28 Ann street, Hugh Pattinson, Esq., corner of Ann and Nassau streets New York; Rev. E. M. Johnson, corner of Johnson and Pearl streets, Brooklyn; Wm. Channing Moore, Elizabethtown, N. J.; Rev. S Starr, Trenton, N. J.; Wm. Stavely, Philada.; Dr. John Kerr, Eastville, Northampton county, Va. o26 3t eow*

FAMILY VAULTS.

THE Vestry of Christ's Church, in the Village of Tarry Town, have decided to dispose of their enclosed ground which surrounds said church, for *private vaults.*—The ground is dry, and well protected by a substantial fence and is eligibly situated for this purpose, and will be sold in plots at *reasonable rates.*

The vestry have been induced to take this step to accommodate some families who are pleased with the locality, and, at the same time, *aid the Church* in discharging a debt which was incurred in the erection of their building.

The village is visited daily by two steam boats from the city of New York, which return the same day, offering the best facilities to residents in the city, and on the banks of the Hudson River.

Persons desirous of securing a vault in these grounds can be further informed by making personal application to the Rector, the Rev. Dr. Creighton, or any of the vestry or by letter, post paid, addressed to either of the committee, who will, if desired, superintend the erection of vaults.

JOSEPH M. SCRIBNER, M. D. }
NATHANIEL B. HOLME } Committee on Vaults.
CHARLES H. LYON. }

Tarry Town, Oct. 5, 1839. 6 w.

A YOUNG LADY who has had six years experience in teaching, wishes to obtain a situation as Governess or as Teacher in a Seminary.

A family of young children would be preferred—A line by mail or otherwise addressed to A. M. M. 18 Pearl Street, Boston, to the Rev. Dr. Burroughs, Portsmouth N. H., or to Swords, Stanford and Co., New York, will receive immediate attention. Oct. 19 1839. 3t.

INSTITUTION FOR THE INSTRUCTION OF THE BLIND.

THE Superintendent of Common Schools regrets to find that the Circular, issued in May last, has not been effectual in causing overseers of the poor of the different towns in this State, to furnish lists of the indigent blind in their respective towns. Returns have been received from less than one hundred towns out of the eight hundred in the State; and of the number of indigent blind who may be supported at the New York Institution, (128,) not one half have been returned. It is believed that there must be a large number of that unfortunate class entitled to participate in the benefits of this noble charity. With a view to their discovery, it has been supposed that an appeal to the *Clergymen* of the different denominations might be useful. The Superintendent therefore respectfully solicits all Clergymen to whom this notice may reach, to make it their particular business to ascertain whether there are in the respective towns in which they reside, any blind persons in whose favour certificates can be given as hereinafter mentioned; and upon discovering such persons, to inform their parents or friends of the provision made by law for their support and education at the expense of the State. Upon a certificate of the Overseers of the poor of the town being transmitted to the Superintendent, stating the name and age of any blind person between 8 and 27 years old, the name of his parent, that such blind person is unable to support himself, and that his parents are unable to support him at the N. Y. Institution for the Blind, and that he is free from other diseases than those of the eyes, such persons will be selected, if the number to be supported by the State is not full at the time of the application.

As the opportunities afforded by the season for transporting the persons selected to New York, will soon cease, it is very desirable that applications for admission should be made as soon as possible. JOHN C. SPENCER.

Superintendent of Common Schools.

Albany, October 10th, 1839.

☞ All the religious papers of this city will please insert the above four times, and send their bills to this office Oct. 19, 1839. 4t.

SELECT ACADEMY, with Male and Female Departments—in the basement story of St. Clement's Church, Amity-street, New York.

The Rev. JAMES SUNDERLAND would respectfully inform the citizens of New York, that instruction will be given at the above institution, in all the branches of study usually comprised in an English education, together with the Latin, Greek, and French Languages, including Music and Drawing. And, having taught successfully for some time in other cities, he flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care the education of their children.

The terms for tuition are reasonable, but will be required quarterly in advance. The quarters commence September 1st, November 23d, February 15th, and May 10th. Vacations—the month of August, and Christmas week. No scholars will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness. The number of scholars will be limited to twenty-five.

For further information, apply to Mr. Sunderland, or Lady, at the above institution, or at their residence.

REFERENCES.

The Right Rev. BENJAMIN T. ONDERDONK, D. D.
The Right Rev. LEVI S. IVES, D. D. LL D.
The Rev. LEWIS P. BAYARD, D. D.
Also, the PATRONS of the ACADEMY.

Officers of Instruction.

The Rev. JAMES SUNDERLAND, *Principal.*
Mrs. R. M. SUNDERLAND, *Assistant.*

Sept. 1—8t

CHURCH ORGAN. For sale, a capital organ, second hand, (built by the late celebrated England,) of exquisite tone and sufficient power for the largest church. It has 14 Stops—4 in the swell, and 10 in the great organ. For further particulars apply to N. HURST, 17 Cedar Street.

Oct. 19, 1839. 3t.

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.

Three parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st.,

A second-hand Organ of six stops,
A second hand parlor Organ. Apply to
Oct. 2d. HENRY ERBEN, Centre-st.

JUST RECEIVED, Select family and parish sermons. A series of evangelical discourses, selected for the use of families and destitute congregations, by the Rt. Rev. C. P. McIlvaine, D. D. Bishop of the Prot. Epis. Church in the Diocese of Ohio; with a preliminary address by the same. Vol. ii. LOUIS SHERMAN, Prot. Epis. Press.

Also the first volume for sale as above. 142 Fulton-st.

Aug. 24

OUR PROTESTANT FOREFATHERS.

BY WILLIAM STEPHEN GILLEY, D. D., author of "Waldensian Researches," &c. &c. A new edition of the above valuable little work, just published and for sale by

LOUIS SHERMAN,
Sept. 21. 142 Fulton-street.

THE TUSCULAN QUESTIONS of Marcus Tullius Cicero, in five books. 1. Contempt of Death. 2. Bearing Pain. 3. Alleviation of Sorrow. 4. Perturbations. 5. Virtue Sufficient for Happiness. Translated by George Alexander Otis, Esq., member of the American Philosophical Society, translator of Batta's History of the War of Independence. A fresh supply just received, and for sale by LOUIS SHERMAN, 142 Fulton-st.

August 17, 1839. tf.

TROY EPISCOPAL INSTITUTE. This Institution was incorporated at the last session of the State Legislature. The following persons compose its first Board of Trustees: W. F. Walker, John D. Dickinson, Stephen Ross, Jonas C. Heartt, George B. Warren. Daniel Southwick, Silas K. Stow, Daniel Gardner, Henry Vail, Josiah Bouton, A. J. Rousseau. Elias Pattison, Anson Arnold, Ralph B. Roberts, George Gould.

Under these, the organization of the Board of Instruction is full and efficient Every department is adequately supplied, and all placed upon such a footing as to give greater promise of permanence and usefulness than has heretofore been enjoyed.

Some modifications in the internal and financial arrangements of the Institute, suggested by experience, are in progress, and will be in operation at the opening of the next session.

The next, or Fall term, will commence on Friday, November 1, 1839.

It is very desirable that pupils should be present *punctually* at the opening.

CHARGES, as heretofore.

Applications for admission may be made to the Principal, the Rev. W. F. WALKER, personally, or through the post office; or to JOHN W. MITCHELL, Esq., New York

Mr. R. B. ROBERTS, Treasurer, will receive, and be responsible to patrons for, all moneys on account of tuition; and, also, take charge of that which may be left for the use of pupils.

Troy, September 6, 1838. 12t

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith, with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808 By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt. Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions. Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.

WANTED an assistant in a small select school in the country. A theological student who understands the French language, or a Frenchman acquainted with the Latin language and Mathematics, would be preferred. Address H. A. Ulster, Ulster county, N. Y. 43 tf.

TO FAMILIES.

A GENTLEMAN of Literary pursuits and habits is desirous of obtaining a situaiton as private tutor, in one or more respectable families in this city. He could give from half past 12 o'clock to half past 2 every morning, and one hour in the afternoon. He would instruct in the Belles Lettres and Philosophy, and indeed all the branches of a finished English education. No objection would be made to the age of pupils, as he would be willing to attend quite young children, though he should prefer those who were (at least) twelve or fourteen years old.

The subscriber is also desirous of taking any gentleman or lady through a course of English literature, and modern literature generally.

Abundant testimonials, both of character and capacity, can be furnished, in letters from gentlemen of the first standing in this city, of the Episcopal communion, and by personal reference to individuals of equal distinction. For terms and other requisitions, address (stating terms) *W.* at the office of this paper.

Oct. 12, 1839. 3t

PRIVATE CLASS OF BOYS, in BURLINGTON, N. J. MRS. EMORY, late of Baltimore, Md., will be prepared on the 16th instant to receive into her family a small number of Boys, under the constant direction of a competent tutor, bringing the most unquestionable references as to piety, high classical and mathematical attainments, and entire competency to prepare youth for college or mercantile life. The pupils will form a part of Mrs. E's own family, the discipline will be mild and parental, but strict and unyielding obedience to the regulations of the household will be exacted. Unremitting attention will be paid by Mrs. E. and family, as well as by the tutor, to advance the moral and intellectual improvement of the pupils and to promote their healthfulness and comfort. The religious instruction and worship of the family will be in accordance with the principles of the Protestant Episcopal Church. As regards beauty, healthfulness, and facility of communication with New York, Philadelphia, and Baltimore, the situation of Burlington renders it one of the most desirable locations in our country for such an establishment. The institution will be conducted according to the advice of the Right Reverend Bishop Doane, and no important arrangement will be made without his sanction. For all who may desire it, there are well qualified instructors in the French, Spanish, Italian and German languages; also, Drawing, Painting, and Music. The number of scholars will be limited to 16—therefore immediate application is desirable. Each pupil is expected to bring a Bible and Prayer-book.

As the first term will not commence till the 16th of September, there will be no vacation in October next but afterwards, the year will be divided into two terms of 5 months each: commencing the first Wednesday in May, and the first Wednesday in November.

Terms.—Board and Tuition, including fuel, lights, bedding, washing and mending, $125 per term of five months—payable in advance.

REFERENCES.

Rt Rev G W Doane, D D; Hon G D Wall; Burlington, N. J.

Rev Wm E Wyatt, D D; Rev I P K Henshaw, D D Baltimore, Md.

Rev Edmund M Van Deusen, Prince George Co. Md. Wm Rawle, Esq; Benjamin Tilghman, Esq; Philadelphia.

S I Donaldson, Esq; I I Donaldson, Esq; William Woodville, Esq; Charles Howard, Esq; S O Hoffman, Esq; John Gibson, Esq; Richard Lemon, Esq; J L M Smith, Esq; Messrs I I Cohen & Brothers; Richard Stewart, M D; John Buckler, M D; Baltimore, Md. F S Key, Esq, Washington, D C.

☞ Address Mrs. ELIZA H. EMORY, Burlington, N. J. Sept. 14—tf

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN.

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

DOMESTIC SCHOOL FOR BOYS.

AT HAMILTON, MADISON CO., N. Y.

BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed. The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. TERMS,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

Hamilton, Aug. 1839.

References.—Rt. Rev. Wm. H. De Lancey, Rev Benjamin Hale, D. D. Geneva; Rev. J. C. Rudd, D. D. Rev. P. A. Proal, Hon. P Gridley, Utica; Wm. Constable, Esq. Constableville, Lewis Co. Wm. C. Pierpont, Esq. P. Manor, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev. John McVickar, D. D., Col. Coll., N. Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

FAMILY SCHOOL FOR BOYS, STOCKBRIDGE, MASS.

REV. S. P. PARKER has *one* vacancy in his School. It has been in successful operation for three years and a half, and is now limited to Six Boarders. Its aim is *thorough* instruction, *adapted to the individual*; *religious* culture; and *home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools with which he was for many years connected in Boston and this city.

Stockbridge is well known as a healthy and delightful village in the valley of the Housatonic, about thirty miles from Hudson. Carriages pass his door twice a day to the West Stockbridge and Hudson Railroad, five miles distant.

Mr. Parker has the liberty of referring to President Quincy, Cambridge; Hon. Edward Everett, and Hon. Daniel Webster, Boston. And to the Right Rev. Bp. Onderdonk, Rev. Drs. Wainwright, Eastburn, and Cutler; John Anthon, Esq., Hon. Murray Hoffman, Dr. Edward Delafield, Samuel Ward, Esq.; Frederick Sheldon, Esq.; Elihu Townsend, Esq.; Russel H. Nevins, Esq.; Eli Wainwright, Esq.; Robert Dyson, Esq.; Isaac Jones, Esq.; Herman Le Roy, Esq.

For particulars, address him, Stockbridge, Massachusetts.

Stockbridge, Mass. Sept. 6, 1839. Sep. 14—9tf

FEMALE SEMINARY, NEW ROCHELLE.

THOMAS ROGERS, Proprietor.
MISS ROGERS, Professor of Music.

THE ensuing term of this Institution will commence on the first Monday in November.

The conductors hope, by every effort for the intellectual and moral improvement of the young ladies committed to their charge, to merit the continuance of public patronage.

References:—

Rev. T. W. Coit, D. D., Rev. G. D. Abbott, New Rochelle; Rev. Lawson Carter, Rev. R. C. Shimeall, Brooklyn; Jacob Le Roy, Esq., New York.

☞ A church organ to be disposed of.

Oct. 12, 1839. 3t

JERRAM ON INFANT BAPTISM.—Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Cobham. Also, A Conference between two Men who had Doubts about Infant Baptism, by the Rev. W. Wall, author of the "History of Infant Baptism." Just published, and for sale by LOUIS SHERMAN, 142 Fulton-street.

August 8, 1839. tf.

POETRY.

ELEGIAC STANZAS

TO THE MEMORY OF LADY FLORA HASTINGS.

"Slander!
Whose tongue outvenoms all the worms of Nile!"
SHAKSPEARE.

"A ministering angel shall my sister be,
When thou liest howling!"—*Ib.*

Child of an unstained noble race, adieu!
Victim of court-born slander!—thou art freed
From the foul machinations of a crew
That fain would rob thy life of virtue's meed.

Far from yon palace, with its tinsel glare,
Thy spotless spirit wings its upward way;
Spurning a vulgar court, escapes from care,
And soars to regions of eternal day.

"Ah! little think the gay, licentious proud,"*
Of the dread wreck of hopes their malice makes;
In gorgeous garb to glittering balls they crowd,
Unmindful of the guileless heart that breaks.

The foreign opera with smiles they *grace*,
Nay, simulate a *tear* for *mimic wo*:—
So the deep sea may wear upon its face
Reflected *heaven*, while treachery lurks below!

As proud Tarquinia drove her chariot wheels
O'er prostrate Romans, *our* high dames can tread
On *feelings* they o'erturn—to all appeals
Of pity callous, and to virtue dead.

Fierce summer rays may blight the floweret's bloom,
And royal favor, with unwholesome breath—
As in far sultry climes the hot simoom—
May breathe at once calidity and death!

Or, like cold, wintry moonlight on the stream,
Too oft but *freezing smiles* court favor throws
On young, pure hearts; whose current, 'neath the beam
Of genial, genuine friendship, freely flows.

How sweetly blooms the lily in the vale;
There, nursed by nature in its native air,
The flower a fresher fragrance can exhale
Than when transplanted to the gay parterre.

O, happy they who shun ambition's bounds,
To taste the sweet and healthful calm of life;
Enjoying simple charms in rural grounds,
Remote from grandeur and its joyless strife!

There is allurement in the placid wave,
Our pleasure-sail when balmy zephyrs swell;
Yet ocean, even *smiling*, is a *grave*—
For *Death* holds revel where the *sirens* dwell.

Tempt not the *hidden dangers* of a court,
Ye thoughtless fair ones, though its *surface smile*:
The scene may *charm*, but 't is unsafe to sport
Where Falsehood's dread Charybdis yawns the while.

Yet, Hastings, martyr'd maiden! thou art free
From all the evils which the *little great*
Can heap on beings innocent, like thee—
State *here* thou spurnest, for a better state.

And now, fair spirit, from thy starry bower
Thou look'st with pity on a worthless scene,
Where sycophants will say that *heavenly* power
Is all concentred in an *earthly* queen!

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* Thomson.

A PASTORAL LETTER,

From Evan M. Johnson, Rector of St. John's Church, Brooklyn.

My Christian friends,—I address to you this Pastoral Letter, because I wish the sentiments it contains and the advice which it gives, to be more generally known than they would be, if delivered in an ordinary discourse from the pulpit. When I consider that for the greater part of the thirteen years last past, since the establishment of this congregation, this neighborhood, like others in the suburbs of large cities, has been subject to frequent changes of inhabitants; that many families have worshipped with us and have removed away; when I look over my Parish Register and find that during this period, I have united in matrimony three hundred and five couple; that I have admitted to the membership of the Church of Christ by Holy Baptism, seven hundred and fourteen; that about three hundred and fifty persons are or have been communicants in the Church; and that more than twelve hundred have belonged or do belong to the Sunday school; I am desirous of having this Letter circulated among all these.

The subject to which I wish to call your serious attention is this: *That your own personal piety will be best promoted by a strict adherence to the usages and a regular attendance on the Ministry of the Church established by the Apostles and handed down to us through their successors.* By personal piety, I mean, not the effect of a temporary excitement of the passions in a modern "religious revival," so called, which is made to end in what is not inappropriately denominated a *profession* of religion, for it is too often only profession and nothing else; but such serious habits of thought and such outward conduct as are excited and maintained by a true faith in the LORD JESUS CHRIST, and confidence in him as the only Redeemer and Sanctifier.

In thus announcing our subject, we are aware the minds of some will be alarmed, and they will say—What an uncharitable and bigoted sentiment! that personal piety is in any way connected with the Church. You will remember, my friends, I do not intend to tell you what others believe, but what I believe; and what I think every consistent Churchman ought also to believe; and what I wish you to believe and to practise. A false liberality is the order of the day, and he who ventures to think himself right, unless he is willing to think every one else right, is condemned as uncharitable. You know, I care little for the condemnation or approbation of others, if only well assured in the sight of God of my own integrity of purpose. I have long served you in much weakness, and wish to serve you further. I regret that I have not more faithfully and more distinctly held up to you *the Holy Church of the Redeemer as the appointed channel for the communication of the aiding grace of God.* From observation, I am convinced that facts are developing this truth, that by departure from the unity of the Church, personal piety is injured, and that as schism increases, so increases "every evil work."

Lest you should mistake my meaning, I will explain to you what I understand by "the Church." In the Creed, we profess our belief in the Holy Catholic Church. Our divine Lord and Master, when on earth, established a holy society; to rule over this, he appointed and commissioned officers, and he and his Apostles designated their duties. To the highest of these, first called Apostles, and afterwards Bishops, he delegated the power to appoint their successors, and to admit others to discharge the lesser and more common duties appertaining to their office. This society, as thus established, exists at present, retaining all its essential characteristics. It is extended throughout the Christian world, with a few unimportant exceptions; more than ninety-nine hundredths of those who call themselves Christians, belong to this Church. The most numerous schismatics are those in the United States. Some branches of it are purer in doctrine than others; but each one, Greek and Roman and Armenian, and English and American, all agree, that it is essential to the existence of the Church, that its Ministry should have existed from the Apostle's days in *uninterrupted succession*, through the order of bishops, who, as in the case of Timothy and Titus, were alone authorized to confer ministerial authority. When the Church in England saw fit to reform some errors of doctrine and practice which had been obtruded upon her, she carefully preserved this *fundamental part* of her constitution: the preservation of an undoubted succession of bishops, and through them, a legitimate and authorized ministry. She, at a subsequent period, gave to the Church in these United States, this Ministry, thus possessed by her, through perpetual succession from the apostolic propagators of christianity in England. Having this, she is, as far as her divine institution is concerned, in communion with the one Catholic Apostolic Church throughout the world. If she were destitute of this succession, and had set up a new order of ministry, not after the order of Christ and his Apostles, she would not be a part of the Catholic Church. She would have been an association, calling herself a Christian Church; but she would not be in communion with the Catholic Church. Her Ministers might be pious and good men, and perhaps, as to outward qualifications, as well able to preach and administer the sacraments as others; but you all know that many others can write and issue a writ, better perhaps than the lawful magistrate, yet what is it worth, if he who issues it has not the lawful authority to do so?

This I apprehend to be one clear, distinct, and definite mark, by which the true Church in the world is now known, and by which it has been known for eighteen hundred years. Those branches who have this succession of Ministry, though they may differ in many other points, are and have been united to one common head. Those Christians who do not believe in the necessity of a regular Ministry, and who have it not, are not *thus* united; but stand by themselves, on their own foundation, whatever that may be. I think, my friends, you will not misunderstand what is here meant by the Church. If it be said this is high church doctrine, I answer—I do not recognize the distinction which has been, I think most injudiciously made between high and low Churchmen. Every one is a Churchman, or he is not. It does not follow that every one who has entered the ministry or has become an outward member of the Church, has clear and decided views of what the distinctive doctrines of the Church are; but I maintain that he only is a Churchman who believes in the divine institution of the Christian ministry, according to the appointment of our Lord and his apostles, and of its necessity to the lawful discharge of its duties. Hence I regret the introduction of the terms, and advise their disuse.

Over this Church, the Holy Spirit of the Father and the Son hath watched and continues to watch. It has been miraculously preserved since its establishment, amidst all the revolutions of earthly kingdoms. Over every faithful individual member of it, the same Spirit hath shed its protecting and sustaining influence, He hath imparted to such, through the sacraments which its Divine Founder ordained, aid and strength and grace. Thus in this channel, millions and millions have been, and shall hereafter be, conducted to glory. Do any feel convicted of sin—are they sensible that they have been and are transgressors of the holy law of God? here, they will find absolution. Do any desire to be made new creatures, and placed in a state of justification? Here is the "laver of regeneration" for all such penitents. Do any strive to "live godly in Christ Jesus?" In this holy society, through the efficacious aid given by the Holy Spirit, they may find strength to enable them. Do any desire instruction in their duty to God and man? This Church, which is the keeper of holy writ, has those appointed to be her officers, who are required to explain and enforce out of that holy word, every Christian duty. Do any require renewed aid and strength to enable them more and more to overcome the world? They may in the Sacrament of the Lord's Supper, find vouchsafed to them the special gift of sustaining grace. To this "Church of Christ which he hath purchased with his blood," all these blessings have been and are still freely given to every one who will accept them. If it be not so, then, my friends, did Christ utter a false prediction when he said the "gates of hell should not prevail against his Church." If any other order of ministry, of more recent origin, be more useful than the one he at first appointed; if any modern institutions, of which those appointed by man's authority are officers, called congregations, or churches, or societies, or by any other name whatever, be more efficacious than this of our Saviour's to promote holiness, and personal piety, and works of faith, charity and love, then hath there been a most signal failure of the purposes for which he came on earth, and established that Church "to purify unto himself a peculiar people zealous of good works," and his promise—"Lo, I am with you always, even to the end of the world," hath also failed.

To this conclusion I am, my friends, after long and anxious and prayerful inquiry, compelled to arrive—because from the word of God, the standard of truth, explained by the history and tradition of the Church from the earliest ages, I cannot learn that any but bishops, as they are now called, ever conferred the ministerial office. If the laying on of the "hands of the Presbytery" is mentioned, it is explained by the historical fact that the bishop was its head. I think it will not be possible for any one to show from undoubted historical testimony, that a regular ordination was ever held in the Church of Christ, without the act of a bishop, until in the sixteenth century. Luther, himself but a Presbyter, not only ordained Presbyters but even consecrated Bishops. After that, in England, the Puritans, from whom are descended most of the Presbyterians in America, having renounced the authority of the Church and its bishops, set up a new ministry, by Presbyterian ordination. Still later, John Wesley, though for the greater part of his life a Churchman, at the age of *eighty years*, was induced, though only a Presbyter himself, to consecrate a bishop to rule over his society in America. I must therefore either believe that the whole Church, from the time of Christ, was in error, or that these individuals acted without authority, and that therefore those who are commissioned under them, are separatists from the Church. I really wish, my friends, that you would examine for yourselves this one point, and remember, that by Churchmen, it ought to be considered *fundamental. Are those who now pretend to exercise the Priest's office, and who have not been ordained by a lawful bishop, ministers of the Church of Christ?* To aid your inquiries, permit me to recommend you to read many articles which have of late appeared in the Churchman, the paper published in New-York, under the sanction of the Bishop of this diocese, and conducted with great ability, and which ought to be more extensively circulated. Also, a series of publications called "Tracts for the Times," written by very learned men of the University of Oxford. In these, which may be had in numbers at a cheap rate, and which I wish might be read in every family, this whole subject is treated with great ability, and also other subjects connected with Christian duty and practice. These "Tracts" are much preferable to most of those which are thrust in upon us, some of them infidel in their character, others of Socinian tendency, and most of them deficient wholly of any clear and distinct views of the Church, of its ministry, of its sacraments, and of its essential doctrines.

To those of you who have leisure and ability to examine this subject more at large, I would recommend an examination of the writers of Biography and History who flourished in the second and third centuries of the Christian era, whose works for the most part have been translated. If you will but examine, I think you will come to this same conclusion, or be more confirmed in it, as to the *unity* and *perpetuity* of the Church of Christ. It is quite natural that those who have departed from this unity and set up a ministry of their own, should say that this order of ministry is not essential; that those who reject the sacraments in part or in whole, should say, they are not important. They have an interest to serve in maintaining this indifference to the positive institutions of the Saviour, because they reject them themselves. Thus divine in its institution, you will not wonder that the Church is considered, by those who value the work of the Redeemer, as the best agent for promoting personal piety and holiness among men; the best, because it is the one appointed by Him.

Permit me then, my friends, to call your attention to your duty to the Church, by showing *how* it is violated, and *how* it ought to be discharged. In the path of duty we are always in the path of safety. You violate your duty to the Church of Christ, and injure your own souls, when you embrace errors of doctrine, which, out of the Scriptures, it condemns. The denial of our Lord's proper Deity, and of our future accountability and liability to eternal punishment—the exclusion of the lambs of the flock from the fold of the great Shepherd—these, with many other prevailing heresies, are in their influence and effect destructive of true religion, and by embracing them, you avow your belief that the Church hath erred in condemning them. You violate your duty by yourselves departing, or countenancing in others a departure from the worship of the Church, for the sake of attending on the preaching of separatists. "Is Christ divided?" I know that many inducements are presented to you by means of which you are in this particular liable to be led astray. You are asked to go to hear a display of eloquence, to hear a new doctrine, or to witness new measures to make proselytes. You are told it can do no hurt to go and hear; you are exhorted not to be bigoted. When I have been asked my opinion by conscientious Churchmen, how they are to act when thus enticed to countenance an unauthorized ministry, I uniformly say to such inquirers—Here is a right and a wrong: as a Churchman, you pray on each Lord's day to be "delivered from all heresy and schism." With what consistency and sincerity can you offer this prayer, and then put yourselves voluntarily in the way of both? If you believe that those have erred who reject the authority of the Chief Pastors of the Church, and who assume to themselves the priest's office, it cannot be right for you, by your attendance, to countenance what you sincerely believe to be schismatical. I have said I neither think it right nor expedient for any one to expose himself to the corrupting influence of error of any kind, much less, of error injurious to his soul. I know that, comparatively few in numbers as are the members of the Church in this community, this opinion, thus frankly expressed, will be denounced: it however necessarily follows from the premises laid down. Truth is truth, though thousands are arrayed against it.

It is, my friends, far more pleasant for me to point out to you how your duty to the Church ought to be discharged: this you will do, if you *submit to its authority* and *are obedient to its requirements.* You are not to set up your own private opinion, even in matters of faith, where she has spoken clearly and definitely, much less in matters of mere expediency. You are to submit to the lawful authority of your "spiritual pastors and teachers," as those that are "over you in the Lord;" to attend regularly and constantly the public worship which she directs, and obediently conform to all the ceremonies which she enjoins, and not be spectators only at her altars. The abuse of the right of private judgment and the introduction of "devices of men" in the worship of God, are producing immense evils around us, and lead to sect upon sect, and many wild extravagancies. Its great Founder, as your spiritual Head, requires you so "truly to repent of your sins," as to believe on him, and to receive him in your hearts by faith, as a sufficient and complete Saviour. He has sent the Holy Ghost, the Comforter, into the world, and will send him into your hearts, if you desire it, to enable you to do this, and assist your infirmities. He has appointed his "holy Sabbaths" and the services of the sanctuary. I beseech you not to neglect the public worship of God. Go before his altar, rather to confess your sins and plead for pardon, than to be entertained with preaching. Though preaching is of divine appointment, it has no where promised to it those spiritual blessings which are sure to attend humble, faithful prayer.

Especially to the younger members of the congregation do I address this pastoral advice, not to neglect the service of God's house on the Lord's day. Absent from that, you are exposed to more than common temptations; for those of idle habits and loose sentiments are then more at large, and such are ever watching for their prey.

To parents, I recommend a discharge of *this* duty; to be careful and bring their children to God's Holy Baptism, and cause them to be well instructed in the catechism and forms of His Church. To all who have arrived at years of discretion, I address this exhortation: Prepare yourselves, by devout meditation and prayer, for the reception of the holy eucharistic sacrifice of your exalted Redeemer. Form not your ideas of the qualifications for its worthy reception, by the high spiritual attainments which some profess to have received, or by the fancies of modern innovators; but "search your own hearts;" be satisfied of your own sincerity; come to it, as children to their father's table; come, well assured, that he who ordained this feast, will bless it for your good. Finally, my friends, if you thus strive in the way of God's appointments, you will be sure to grow in grace, and increase in virtue. Do not think that the reality of your religion is best evinced by telling your experiences, or by invading the priest's office, or by your over-anxious care for the souls of others, or by running after every new doctrine; but by complying with the requirements of the Saviour and the rules of his Church. Show to others that you are his disciples, by bringing forth, more abundantly, the fruits of a holy life; by your earnest aim to imitate his example in doing good to all around you. Thus walking in the "old paths," I am well persuaded that your own personal piety will be best promoted. To the Church and to its members, the eyes of many are now turned; while great efforts are making to draw away her members, but little success attends them, and these operate only on a few of weak minds; many persons of sound sense and judgment are turning back to the "rock from whence they were hewn," and begin to be persuaded, that the Church of the Redeemer, as founded by him, is, after all, the safest, the surest, the best guide to happiness, here and hereafter. Remain, then, steadfast in the profession of your faith; and may God bless you with abundant blessings in Christ Jesus our Lord, is the prayer of your servant and pastor,

EVAN M. JOHNSON.

Brooklyn, September 10, 1839.

A PRAYER.

"Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy: and because the frailty of men without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen."

THE GOOD BISHOP.

From the Works of Fuller.

He is an overseer of a flock of Shepherds, as a minister is of a flock of God's sheep. Divine providence and his prince's bounty advance him to the place, whereof he was no whit ambitious; only he counts it good manners to sit there, where God hath placed him, though it be higher than he conceives himself to deserve, and hopes, that he who called him to the office hath or will, in some measure, fit him for it.

His life is so spotless that malice is angry with him: because she can find no just cause to accuse him. And as Diogenes confuted him who denied there was any motion, by saying nothing, but walking before his eyes; so our bishop takes no notice of the false accusations of people disaffected against his order, but walks on circumspectly in his calling, really repelling their cavils by his conversation. A bishop's bare presence at a marriage in his own diocese, is by the law interpreted for a license; and what actions soever he graceth with his company, he is conceived to privilege them to be lawful, which makes him to be more wary in his behaviour.

With his honor, his holiness and humility doth increase. His great place makes not his piety the less, far be it from him that the glittering of the candlestick should dim the shining of his candle. The meanest minister of God's word may have free access to him; whosoever brings a good cause, brings a good welcome with him. The pious poor man may enter in at his wide gates, when not so much as his wicket shall be open to wealthy unworthiness.

He is diligent and faithful in preaching the Gospel; either by his pen, *Evangelino manu et scriptione*, (saith a strict divine) or by his vocal sermons, (if age or other indispensable occasions hinder him not,) teaching the clergy to preach, and the laity to live, according to the ancient canons. Object not that it is unfitting he should lie *perdue*, who is to walk the round, and that governing, as an higher employment, is to silence his preaching; for preaching is a principal part of governing, and Christ himself ruleth his Church by his word. Hereby bishops shall govern hearts, and make men yield unto them a true and willing obedience, reverencing God in them. Many in consumption have recovered their healths by returning to their native air wherein they were born. If episcopacy be in any declination or diminution of honor, the going back to the painfulness of the primitive fathers in preaching is the only way to repair it.

Painful, pious, and peaceable ministers are his principal favorites. If he meets them in the way, (yet he will make it his way to meet them,) he bestoweth all grace and lustre on them.

He is very careful on whom he layeth hands in ordination, lest afterwards he have just cause to beshrew his fingers, and with Martianus, a bishop of Constantinople, (who made Sabbatius, a Jew and a turbulent man, a priest,) wish, he had then rather laid his hands on the briars, than such a man's head. For the sufficiency of scholarship he goeth by his own eye; but for their honest life, he is guided by other men's hands; which would not so oft deceive him, were testimonials a matter of less courtesy and more conscience. For whosoever subscribes them enters into bond to God, and the Church, under a heavy forfeiture, to avouch the honesty of the party commended; and as Judah for Benjamin, become "*sureties for the young man unto his father.*" Nor let them think to avoid the bond, and make it but a blank with that cause *so far forth as we know*, or words to that effect; for what saith the apostle? "God is not mocked."

He meddleth as little as may be with temporal matters; having little skill in them and less will to them. Not that he is unworthy to manage them, but they unworthy to be managed by him. Yea, generally the most dexterous in spiritual matters are left-handed in temporal business, and go but untowardly about them. Wherefore our Bishop "*meddleth little in civil affairs, being out of his profession and element.*" Heaven is his vocation, and therefore he counts earthly employments avocations; except in such cases as lie (if I may so say) in the marches of divinity, and have connexion with his calling; or else when temporal matters meddle with him, so that he must rid them out of his way. Yet he rather admireth than condemneth such of his brethren, who are strengthened with that which would distract him, making the concurrence of spiritual and temporal power in them support one another, and using worldly business as their recreation to heavenly employment.

He improves his power with the prince for the Church's good in maintaining both true religion and the maintenance thereof; lest some, pretending with pious Ezekiah to beat down the brazen serpent, the occasion of idolatry, do indeed, with sacrilegious Ahaz, take away the brazen bulls from the laver, and set it on a pavement of stone. He jointly advanceth the pains and the gains, the work and wages of ministers, which going together make a flourishing clergy, with God's blessing and without man's envy.

His mortified mind is no whit moved by the magnificent vanities of the court, no more than a dead corpse is affected with a velvet hearsecloth over it. He is so far from wondering at their pomps, that though he looks daily on them, he scarce sees them, having his eyes taken up with higher objects: and only admires at such, as can admire such low matters. He is loved and feared of all, and his presence frights the swearer either out of his oaths, or into silence, and he stains all other men's minds with the clearness of his own.

Yet he daily prayeth to God to keep him in so slippery a place.—Elisha prayed that a double portion of Elijah's spirit might rest upon him. A father descanteth hereon, that a double portion of grace was necessary for Elisha, who was gracious at court, lived in a plentiful way, and favored of the things of Israel: whereas Elijah lived poorly and privately; and more wisdom is requisite to manage prosperity than affliction.

He is hospitable in his house—keeping according to his estate:—His bounty is with discretion to those who deserve it.—Charity mistaken, which relieves idle people, like a dead corpse only feeds the vermin it breeds. St. Paul calls a Christian family well-ordered, *a Church in their house.*—If a private man's house be a parochial, a bishop's may seem a cathedral church, as much better as bigger, so decently all things therein are disposed.

WATCHFULNESS.

He that would be free from the slavery of sin, and the necessity of sinning, must always watch. Ay, that is the point; but who can watch always? Why, every good man can watch always; and, that we may not be deceived in this, let us know, that the running away from a temptation is a part of our watchfulness, and every good employment is another great part of it, and a laying in provisions of reason and religion beforehand is yet a third part of this watchfulness; and the conversation of a Christian is a perpetual watchfulness; not a continual thinking of that one, or those many things, which may endanger us; but it is a continual doing something, directly or indirectly against sin. He either prays to God for his Spirit, or relies on the promises, or receives the sacrament, or goes to his bishop for counsel and for a blessing, or to his priest for religious offices, or places himself at the feet of good men to hear their wise sayings, or calls for the Church's prayers, or does the duty of his calling, or actually resists temptation, or frequently renews his holy purposes, or fortifies himself by vows, or searches into his danger by a daily examination; so that, in the whole, he is ever on his guard.—*Bishop Jeremy Taylor.*

THE PLEASURES OF TRUE RELIGION.

The pleasure that accrues to a man from religion is such that it is in nobody's power, but only in his that has it; so that he that has the property may be also sure of the perpetuity. And tell me so of any outward enjoyment that man is capable of. We are generally at the mercy of men's rapine, avarice and violence, whether we shall be happy or no; for if I build my felicity upon my estate or reputation, I am happy as long as the tyrant or the railer will give me leave to be so. But when my concernment takes up no more room or compass than myself, then, so long as I know where to exist, I know also where to be happy; for I know I may be so in my own breast, in the court of my own conscience; where, if I can but prevail with myself to be innocent, I need bribe neither judge nor officer to be pronounced so. The pleasure of the religious man is an easy and a portable pleasure; such an one as he carries about in his bosom, without alarming either the eye or the envy of the world. A man putting all his pleasures into this one, is like a traveller putting all his goods into one jewel—the value is the same, and the convenience greater.—*Dr. South.*

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N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

ABBEVILLE INSTITUTE, NEAR LANCASTER, PA.

THIS INSTITUTION, which is now offered for rent, was chartered by the Legislature of Pennsylvania, in 1835. It is situated about one and a half miles from the city of Lancaster, and is accessible in all directions by railroads and turnpikes. There are about 74 acres of first rate limestone land attached to the establishment. The buildings, with a fine garden attached, are very extensive, and in perfect order: having been formerly a gentleman's private residence, they abound with comforts not usual in similar establishments. There are in it all the accommodations, i. e. furniture, bedding, &c., necessary for 40 boarders. Being a chartered Institution, it is entitled by a law of the State, to receive from the State Treasury from $300 to $500 per annum, according as the number of its pupils varies from 15 to 40. It has heretofore been conducted by an Episcopal clergyman. There would be no objection, however, to placing it in charge of a layman of that denomination. Though under a Board of Trustees, the head of the establishment would be left to pursue his own plans as to discipline, studies &c., with no other restriction, than that it is to be conducted according to the usages and principles of the Episcopal Church.

Application, if by letter, post paid, to be made to the undersigned before the 1st of November next.

S. BOWMAN.

Lancaster, Pa. Sep. 23, 1839. tu1

NOTICE.

MRS. SMEDES' BOARDING AND DAY SCHOOL, for Young Ladies, under the immediate supervision and care of the Rev. Aldert Smedes, is now open for the reception of pupils, in the large and delightfully situated house, 168 Duane street, opposite the park in that street.

The room in which the school is held is one of the most spacious, well lighted and pleasant in the city, and being built in the rear of the main edifice, is perfectly quiet and retired. Parents and guardians are respectfully requested to call at the institution and make a personal investigation of every thing connected with it.

Boarders are received for $250 per annum, which includes tuition in English. The usual extra charges are made for modern languages, music, and the other accomplishments.

Sept. 21, 1839. tf

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.

Sept. 28. tf

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

ORGANS.—GEO GE JARDINE, *Organ Builder*, 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

N. B. The gold medal of the American Institute awarded to G. J. for the best instruments, both at the fairs of 1837 and 1838.

June 26. 1 in 2w- 6m

ORGANIST.—The advertiser, a competent man of many years experience, is desirous to obtain a situation as an Organist to an Episcopal Church, either in the country or the city of New-York, and to those who study the interest of the church, by the introduction of good music, the advertiser would, by every attention, be found a suitable person.

A line addressed to X. Y. care of Mr. Forman, 256 Grand street, New-York, will be immediately attended to.

Sept. 28—2t*

WEST HOBOKEN INSTITUTE FOR BOYS. REV. W. W NILES, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.

The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.

References—Rt. Rev. B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution.

july 27 tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.

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